THE LEADERSHIP OF PROPHET MUHAMMAD (pbuh)

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Preface

Leadershipis a process involving social influence, in which one person can enlist the aid and support of others in the accomplishment of a common task.Leadership is also theprocess of encouraging and helping others to work enthusiastically towards objectives. Leadership is the behaviour of an individual when he is directing the activities of a group towards a shared goal.

Leadership is an important part of Islamic society. Islam emphasizes on the unity of man in every sphere of life. Every aspect of human life, social, political, financial, national or international, needs coordination. It should be ledthrough a co-operative relationship withthe entirecommunity. In this regard, Islam originates the idea of leadership in every aspect of life. Even in a journey undertaken by three persons, it orders to put one of the three as a leader. Islam uses various terms for a leader to indicate the area of his authority and eventually discusses the characteristics of leadership, which is mostly influenced by the core teachings of Islamic belief. If we can implement the condition of Islamic leadership properly, humanity would get a new dimension of prosperity and success.

Islam, the complete code of life, declares leadership as a trust (amanah), and gives a detailed description about it. According to the Islamic view, leadership is a sacred position that can solve the problems of humanity and guide them to the eternal betterment in this world and in the hereafter. Islamic leadership resides in a person or a group of people who guides and leads followers and humanity from the brink of destruction to the way of Allah. Giving preference to human welfare, Islam presents leadership as a contract between a leader and his followers.He will try his

best to guide them, to protect them and to treat them fairly and with justice. Hence, the focus of leadership in Islam is on doing good.

Prophet Muhammad said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock" (Bukhari and Muslim).

People generally think that a leader is someone who is the head of a state, institution or a group. From this hadith, we can learn that everyone is a leader. Everyone in their life gets an opportunity to become a leader, sometime and somewhere or the other. A person who leads society is a leader of the people in that place, a man is the leader of his family, a woman is a leader of the children and the home, the servant is the custodian of the property.

Misguided elements do not want good and just leaders. They identify evil doers as leaders who promote drugs, nudity, adultery and music. This has produced harmful results. Today the rate of divorce is high. The number of children, who are disobedient, is becoming high. When a person cannot lead his family, then how can he lead the society and the nation.

Islam teaches people to appoint a leader, even when they are on a journey. Abu Said al-Khudri reported that theProphet said, "When three are on a journey, they should appoint one of them as their commander" (Abu Dawood). The hadith states that, even when three people are travelling together, they should ensure that they appoint one person as the leader. Thus, the hadith emphasises the importance of leadership, even when the number is as small as three.

Prophet Muhammad was unique. Prophet was successful in religious sphere as well as political sphere. He accomplished his mission in just twenty-three years. He implemented plans which no other had.The drafted written constitution in Madina. He made extraordinary achievements with the help of ordinary people.

Leadership can be understood at five levels. The first level is 'Position', where the leader uses his 'Right', and people follow because they have to. The second level is 'Permission', where leader uses his 'Relationship', and people follow because they want to. The third level is 'Production', where leader uses his 'Result', and people follow because of what he has done for the organisation. The fourth level is 'People Development', where people follow because of what he has done for them. The fifth level is 'Pinnacle', where leaders' uses his 'Respect', and people follow because of what thr leader represents.

This book is an attempt to make people aware about the leadership of Prophet Muhammad. So that the readers can use this valuable knowledge to practically implement it in their lives, and achieve the ultimate success in this world and the hereafter. Everyone, irrespective of their qualification, skill and ability, get an opportunity to become a leader, either in their family, company, organisation, institute, society or state, thus, they can use relevant leadership qualities according to their position and situation, in their leadership journey. Finally, this book is an effort to help people take a quantum leap in their leadership journey by following the footsteps of the greatest leader, the world has ever witnessed.

Dr. Syed Kazim

Acknowledgement

Saying 'Thank You' is more than good manners; it is a sign of nobility. One who is most deserving of praise in Allah. May He be glorified. He has bestowed upon His slaves spiritual and worldly favours. Allah has taught us to be grateful to Him for those blessings.

Islam exhorts us to thank people for their kindness. To worship Allah alone is the duty of a slave of Allah. Being grateful is also a duty. Thanking people is very important in Islam. The Prophet said, "He who does not thank people, does not thank Allah" (Ahmad and At-Tirmidhi). The Prophet also said, "He who does not thank people is unthankful to Allah" (Abu Dawood).

I would like to thank Allah for rightly guiding me, to use his given talent and knowledge in his cause. I also thank Allah for giving me new ideas, capability and commitment to complete this book.

I would like to thank my parents for giving me the best possible education and making me confident enough to take up new things in life. I would like to thank my beloved wife, for her continuous support, assistance and for taking care of my two children. This helped me in completing the book with complete focus.

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Dr. Syed Kazim

Personal Oriented Leadership Qualities

Introduction

About Prophet Muhammad, Quran says "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often" (Qur'an 33:21). Allah commanded the people to take the Prophet as a role model as his life had an excellent example in every aspect of life.

The Prophet talked softly, walked humbly, ate sensibly, dressed modestly, interacted politely, acted fearlessly, worked patiently, thought wisely, believed correctly, behaved decently, learnt practically, planned orderly, earned honestly, spent intelligently, sacrificed regularly, worshipped dedicatedly, served happily and respected neighbours appropriately, which contributed to his leadership. The personal qualities possessed by Prophet, made him an inspiring personality.

Prophet was not only a man of excellent character but he also advised his companions to have an excellent character. When Prophet sent Muadh Ibn Jabal to Yemen, he told him, "Make your character excellent for the people, O Muadh Ibn Jabal" (Muwatta). It was the last advice the Prophet gave Muadh when he had put his foot in the stirrup. He was told to behave with good character, as it is the character of a Muslim which can most strongly impart a good impression on all. Allah has commanded on all believers to preach Islam in a beautiful manner. If we preach Islam in a beautiful way with good character, the people will be more receptive to the message. Thus, a leader should be the one with excellent character, as he is going on to become the ambassador of the religion, group, department, institute, organization or university, to which he belongs.

The following are the personal oriented leadership qualities from the life of Prophet:

1. Submissive to Allah

Allah says, "So if they argue with you, say, "I have submitted myself to Allah (in Islam), and (so have) those who follow me". And say to those who were given the Scripture and (to) the unlearned, 'Have you submitted yourselves?". And if they submit (in Islam), they are rightly guided; but if they turn away - then upon you is only the (duty of) notification. And Allah is seeing of (His) servants" (Qur'an 3:20). Prophet had completely submitted to the will of Allah. He was completely following all the principles of Islam, which were revealed by Allah.

2. Trusting Allah

Allah says, "Thus have We sent you to a community before which (other) communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return"" (Qur'an 13:30).Allah also says, "And in anything over which you disagree - its ruling is (to be referred) to Allah. (Say), "That is Allah, my Lord; upon Him I have relied, and to Him I turn back"" (Qur'an 42:10). In every matter of his life, the Prophet had complete trust in Allah. The Prophet would turn to Allah for help, guidance, support and protection.

3. Strong Faith

Allah says, "Do not fear, for Allah is with us" (Qur'an 9:40). When Prophet and Abu Bakar left for Madinah, people were searching for them, as a reward of 100 camels was set upon the head of each one (Bukhari). While searching for them, some people reached near the cave

where they were hiding. Seeing them Abu Bakar said, "O Prophet of Allah, if some of them lower their sight they will see us''. To this the Prophet replied by saying that Allah is with them. This shows that Prophet had very strong faith in Allah that He would help them in every endeavour. This strong faith gave him the spiritual strength to lead.

In thirteen years of Mecca Muslims were facing problems every now and then. The situation became bad to worse for Muslims in Mecca. Inspite of all this, the Prophet continued with his mission, as he had strong faith in Allah, that Allah was with him and his help would come soon.

4. God Fearing

Allah says, "And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it". Say, (O Muhammad), "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear, if I should disobey my Lord, the punishment of a tremendous Day"" (Qur'an 10:15). Allah also says, "Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day" (Qur'an 39:13). Prophet was a God-fearing person. He feared that if he would disobey Allah then on the day of judgement Allah would give him punishment.

5. Devotion to Allah

Allah says, "Indeed, your Lord knows, (O Muhammad), that you stand (in prayer) almost two thirds of the night or half of it or a third of it, and (so do) a group of those with you ..." (Qur'an 73:20). Prophet was following the commands regarding the night prayer, which is mentioned in Surah Al-Muzzammil. The verse mentions that Prophet would spend a part of the night in worship, sometimes two-third, sometimes half and sometimes one-

third. This shows the level of devotion Prophet had for Allah.

6. Moral Excellance

Allah says, "You are not, (O Muhammad), by the favour of your Lord, a madman. And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character"(Qur'an 68:2-4). This verse is a statement by Allah where the Prophet is called as a person with great moral character. The moral character of the Prophet was very high. He stood exalted to a high and noble character; that is why he was enduring all these hardships in his mission of guiding the people to the right way, otherwise a man of weak character could not have done so.

Prophet had not merely presented the teaching of the Qur'an before the world but also given its practical demonstration by his personal example. Whatever was enjoined in the Qur'an was acted upon practically by himself in the first instance. Whatever was forbidden in it was shunned and avoided by him most of all. His own self was characterized most of all by moral qualities. He was most free from bad qualities which were declared as abhorrent and reprehensible.

7. Seeking Forgiveness

The Prophet stayed up all night, standing (in prayer) until his feet became swollen. When he was asked, "Why are you doing this, when Allah has forgiven all your past and future wrong actions?" he replied, "Should I not be a grateful slave?" (Bukhari). Allah had forgiven all the sins of Prophet, but inspite of his sins being forgiven, he continued to pray and supplicate to Allah. A leader should be the best person who is filled with piety and knowledge, but that does not mean he would not commit any mistake. A leader is also a normal human being. He should continuously seek forgiveness from Allah for his sins

which he has committed knowingly or unknowingly. When a leader like Prophet asked for forgiveness, what would be the condition of other leaders?

8. Not Desiring for Enjoyment

Allah says in the Qur'an, "And We have certainly given you, (O Muhammad), seven of the often repeated (verses) and the great Qur'an. Do not extend your eyes toward that by which We have given enjoyment to (certain) categories of them (i.e., the disbelievers) ..." (Qur'an 15:87-88). In this verse, Allah is communicating with Prophet and instructing him not to look towards the people who are rich and who have the enjoyment of the world, but he is told that Allah has given him the Qur'an, which is much more important. Thus, the Prophet lived a simple life and did not desire for enjoyment in this world.

9. Truthful

Prophet was known as a truthful person. Due to his upright character he acquired the title Al-Sadiq (The Truthful). A title he retained and recognized even by those who disbelieved in him after he declared his Prophethood. He got this title as he was always truthful. In the early stage of Prophethood, he went on top of As-Safa, a mountain in Mecca and called all the clans and said, "You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?" They said, "Yes, we have only witnessed the truth from you" (Bukhari). This clearly shows the image of Prophet in the eyes of the people of Mecca.

10. Trustworthy

Prophet was also known as a trustworthy person. Due to his upright character he acquired the title Al-Ameen (The Trustworthy). A title he retained even among those who disbelieved in him after he declared his Prophethood.

The people of Mecca, whether Muslim or non-Muslim used to entrust the Prophet with their expensive riches when they travelled away from home. They knew that he was trustworthy.

11. Knowledge

The Messenger of Allah once said, "The people should be led in prayer by the one who has most knowledge of the Book of Allah; if they are equal in knowledge of the Qur'an, then by the one who has most knowledge of the Sunnah (should be considered)" (Muslim). In another instance, Amr Ibn Salamah said, the Prophet told them, "Offer such-and-such a prayer at such-and-such a time, and when the time for the prayer becomes due, then one of you should pronounce the Adhaan (for the prayer) and let the one amongst you who knows most Qur'an lead the prayer". So, they looked for such a person and found none who knew more Qur'an than I, because of what I used to learn from people. So, they made me their imam (to lead the prayer) and at that time I was a boy of six or seven years" (Bukhari). This shows the importance given to knowledge by the Prophet.

Abu Mas'ud reported, the Messenger of Allah said, "The best versed in the recitation of the Qur'an should lead the prayer. If they are equal in their recitation, then the one most knowledgeable of them in the Sunnah. If are equal in knowledge of the Sunnah, then the one who first performed emigration. If they emigrated at the same time, then the one who first embraced Islam. No man should lead another man in prayer, nor sit in the honoured place in his home, unless he has his permission" (Muslim). This shows the importance of knowledge for a leader.

12. Wisdom

Wisdom is a divine gift that comes through inner enlightenment and by seeking sincere guidance from Allah

It is the ability to apply knowledge to a particular situation to bring about the most desirable outcome. Prophet was a man filled with wisdom. Many instances can be quoted in this regard. One is the Treaty of Hudaybiya, which took place in the sixth year of Hijrah. About 1400 Muslims led by the Prophet were prohibited by the Quraish from entering Mecca to perform Umrah. This led to the treaty between the Muslims and the Quraish. The conditions stipulated in the treaty appeared (on the face of it) to be detrimental to Muslims. Even such close companions as Umar were unable to understand the true importance at that time. Yet it was the wisdom of Prophet that brought about the treaty whose benefits soon became apparent.

The Prophet not only possessed wisdom but also taught wisdom, as the Qur'an says, "It is He who has sent among the unlettered, a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom, although they were before in clear error" (Qur'an 62:2).

13. Simplicity

Prophet lived a simple life. Abdullah Ibn Mas'ud said that the Prophet slept on a mat made of date palm leaves and when he woke up the impressions of the mat were visible on his body. He said, "O Messenger of Allah, may we prepare soft bedding for you?" He replied, "I have got nothing to do with the world. I am in the world like a rider who halts in the shade of a tree for a short time and after taking some rest, resumes his journey leaving the tree behind (Tirmidhi).

In another incident, Umar saw marks on the blessed body of Prophet, because the Prophet had been lying on a coarse mat on the floor. Umar asked why he denied himself even the small comforts of life when the ruler of Persia and Roam enjoyed luxury. The Prophet replied that, such

comforts are for people who wish to cling to the worldly life.

Abu Umamah reported, one day the companions mentioned about the world. The Prophet said, "Do you not hear? Do you not hear? Verily, simple living is part of faith, simple living is part of faith"(Abu Dawood).Abu Huraira reported, he passed by some people who had a roasted sheep in front of them and they invited him to it. Abu Huraira refused to eat and he said, "The Messenger of Allah, left this world while he had never eaten to his fill of barley bread" (Bukhari).

He not only lived a simple life by also advised his companions to live a simple life. When Prophet sent Muadh Ibn Jabal to Yemen, he told him, "Beware of luxury. Verily, the servants of Allah do not live luxuriously" (Musnad Ahmad). The Prophet warned Muadh not to use his position of authority to live extravagantly, but rather he should practice temperance, spending his wealth in charity and renouncing the vanities of worldly life. A leader can easily live a very luxurious life, but the Prophet instructed Muadh to live a simple life and avoid luxury.

14. Brave

Anas (ra) reported, the Messenger of Allah was the best of people, the most generous of people, and the most courageous of people. The people of Medina were frightened by a noise one night and some came out of their homes in the direction of the sound. They were met by the Prophet returning, as he had preceded them to where the sound came from. The Prophet was riding on the horse of Abu Talhah without a saddle and a sword around his neck, saying, "Do not be afraid, do not be afraid" (Bukhari and Muslim). This shows how brave was Prophet (pbuh), when compared to all the people around him.

On another occasion, Abu Ruqana, a famous wrestler encountered our Prophet (pbuh) on one of the valleys of Mecca. His eyes were raging with sparks of anger. Prophet (pbuh) asked, "O Rukana, are you not afraid of Allah, to whom I call you to testify?", Rukana answered, "If you prove that your words are true then I will submit to you". Prophet (pbuh) again asked, "If I knock you to the ground, then will you believe what I say is true?" Rukana replied, "O Muhammad, if you are able to defeat me, then I will believe you". Upon this, the Master of the Universe (pbuh) said, "Rise, let us wrestle." (Ibn Hisham). Later the fight happened and Prophet (pbuh) won the fight. This shows how brave was the Prophet (pbuh) was to fight with a famous wrestler without worrying about the consequence.

15. Doing One's Own Chores

Once, the Prophet and the companions were on a journey. They were travelling for quite a long time, signs of fatigue were observed on their faces and they arrived at a point and stopped. The Prophet, also stopped the camel, and landed. They were in search of water to prepare for prayer. The Prophet also started searching for water, but soon, returned to his camel, without saying anything to anyone. The companions were surprised that the Prophet had ordered stopping here, and now perhaps he would like to move again. Eyes and ears were awaiting his order, but to the surprise of the group they saw him approach his camel. He tied its knees, and the resumed search of water. Noises were raised from every corner, "O Prophet of Allah, why didn't you order us to do this for you, and instead you put yourself in discomfort? We would have proudly done that service for you". The Prophet responded, "Never seek others' help in your affairs, and don't lean on others, even if it is a small piece of Miswak". This shows how the Prophet abstained from asking others for help.

16. Time Management

Prophet effectively channelized his time from Tahajjud till Isha. After the Tahajjud Salah, the Prophet would take a brief nap and then head for Fajar Salah. After the obligatory Salah, he would perform the adhkar and address the companions till sun rise. After sun rise, the Prophet would visit his house and then come back to the Mosque. There he would address the companions on various issues, answer their questions, meet people who had come to meet him, and receive delegations. He would greet them, seek their news and see how he could help them.

Prophet would also visit his relatives and companions, or those not feeling well. He would walk through the market, greeting passers-by. He would greet children on his way, and if a person stopped him, he would stop and listen to them and see how he could help them. The women of Madinah would come and visit the Prophet and ask questions about their religion. They would be embarrassed to ask in a crowded masjid. He would help his family, serving them, repairing his shoes and clothes, milking sheep and helping with daily chores.

After Zohar Salah, he would go the minbar (pulpit) and address the companions. He could return home and pray two rakahs Sunnah of Zohar, and then he'd go out with his companions to look after needs of the city or he'd stay in the Mosque till Asar Salah. Asar Salah, he would visit his wives and settle in a wife's house.

After Maghrib Salah, he would sometimes invite companions to dinner. The meal never went by without a pleasing talk, or teaching of manners. After performing Isha Salah, he would go back to his house. He would spend time with his family, talking, smiling and laughing with them. Sometimes, he would go to his close companions' houses and spend time with them, especially his close friends Abu Bakar and Umar, and then go to sleep. All this

was possible every single day, as Prophet utilized his time in the most effective manner.

During the time of peace, Prophet arranged for regular military training of adult Muslim men. Races of horses and camels were organized. Wrestling matches were also held. Training in archery was imparted and prizes were awarded to winners in all events. The army remained in a state of readiness during the time of peace. Its effectiveness was determined by the depth of its faith and the strength of its training. All these activities show how the Prophet made effective utilisation of his time.

17. Humility

Prophet was a perfect model of humbility. He never spoke loudly or in an unseemly manner. In the market, he greeted people. Whenever he heard anything undesirable in an assembly, he did not rebuke directly. But his face showed his feelings and the companions became cautious. The Messenger of Allah lived a humble life inspite of being the head of the state in Madinah. The Prophet despite having a huge following was humble to the core and never posed himself as being superior to his companions.

Once, the Prophet was travelling with his companions and when it was time to have the food prepared, he asked them to slaughter a sheep. A companion said, "I will slaughter it", another one said, "I will skin it out". A third said, "I will cook it". So, the Messenger of Allah said, "I will collect wood for fire". They said, "No, we will suffice you for that work". The Prophet said, "I know that you can do it for me, but I hate to be privileged. Allah hates to see a slave of his privileged to others" So, he went and collected fire-wood (Khulasa As- Siyar).

Prophet was always good to poor and needy, and treated them equally. So much so when he was gifted a slave, Zayd ibn Harithah, by Khadija, he treated him like an adopted son. He forbade people from standing up in his

presence. He lived in a simple house and ate simple food. Humbility is seen in every sphere of the Prophet's life, such as, his way of talking, walking and sitting, eating.

Conclusion

Prophet Muhammad was a man with excellent moral character. Islam enjoins great importance personal qualities. For a leader, the first basic quality is good character. He should be a person who would be submissive to Allah, trust Allah, fear Allah, have strong faith in Allah and be devoted to Allah. He should seek forgiveness and avoid luxury. He should be truthful, trustworthy, knowledgeable, and simple. He ought to make effective utilisation of time. Leader should follow the footsteps of the Prophet and start building his character.

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People Oriented Leadership Qualities

Introduction

A people-oriented leader focuses on creating overall success by building lasting relationships with people. Such a leader does care about tasks and schedules, but believes that work culture is more important. A people-oriented leader uses relationship building techniques, such as people recognition and team-building to create conducive environment. People feel appreciated and motivated enough to invest personally in achieving the mission and work at their highest possible levels. People trust such leaders and feel loyal towards the organisation. Productivity increases because workers actually want to work each day. These leaders also open the door for creating new, better processes by accepting people and team feedback.

The leadership of Prophet turned a primitive people into one of the most civilized nations in the world. The people were at the lowest level of humanity. They were elevated to the highest level of human qualities. Through his power of character he changed them. They became exemplary rulers, successful strategists, effective administrators and extraordinary intellectuals. Prophet profoundly demonstrated the attributes of a people-oriented leader.

The following are the people-oriented leadership qualities from the life of Prophet:

1. Being Lenient

Allah says, "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those

who rely (upon Him)" (Qur'an 3:159). This verse was revealed after the battle of Uhad. It was a situation where Muslims had to face a massive loss in the battle which they had initially won. It was the battle in which Hamza, the uncle of Prophet was martyred. It was the battle in which seventy companions were martyred. Prophet lost his tooth and his mouth started bleeding. Prophet had every right to get angry on some companions for their disobedience. Allah however tells the Prophet to be lenient towards them, forgive them and also pray for them. Being an effective leader in a normal situation is easy but being a leader in a crisis demands highest calibre. Allah guides the Prophet in such a critical situation.

2. Concern and Care

Allah says, "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful" (Qur'an 9:128). The verse talks about the close acquaintance with the people. The prophet had sympathetic heart for the whole mankind. He was anxious to save them from destruction, and fire of hell. He was the well-wisher of humanity and wanted them to follow the right path and be successful in the Hereafter.

During the initial period of Prophethood, the numerically small Muslim community was put to persecution at the hands of leaders of Mecca. The Prophet had to meet this challenging situation. When the persecution intensified, he asked some of the Muslims to leave Mecca and migrate to Abyssinia. The king, Negus, gave them protection and welcomed them in his country. As a responsible leader, the Prophet had a serious concern for his followers' safety and he took wise measures to that end.

After the migration to Madinah, the Prophet declared Muhajireen and Ansar as brothers. They were new

members of a new community. Migrants had left their houses and properties behind in Mecca for the sake of Islam. The Prophet cared for Muhajireen and wanted to ease their pain. He asked Ansar to help them. This healthy and positive atmosphere was an important factor that led to the long-term success of the new Muslim community in Madinah.

It was narrated by Abu Huraira that a black man used to sweep the Mosque, and the Prophet noticed that he was missing so he asked about him. It was said that he had died. He said, "Why did you not tell me about him?" He further inquired, "Show me where his grave is". So, they showed him, and he performed the funeral prayer for him (Abu Dawood). The sweeper of the Mosque is a person who plays a very small role. His task could easily be performed by anybody. But inspite of that, the Prophet remembered him and enquired about him, when he did not happen to see him. The Prophet loved all people around him. The companions might have buried the sweeper thinking that they should not bother the Prophet to personally perform the funeral prayers for him. But the Prophet thought otherwise. He noticed that the sweeper was missing, asked about him, wished that he had been informed in time, and then went to pray at his grave. This shows the concern of Prophet towards everybody.

A Jewish boy used to serve the Prophet. He became ill. The Prophet went to pay him a visit and said to him, 'Embrace Islam,' and he did embrace Islam" (Bukhari). This last chance of inviting people to Islam should not be wasted. During illness, a person naturally feels closer to Allah. Our caring visit should be used to invite the person to respond to their Creator. This clearly shows the concern of Prophet towards non-Muslims.

The Prophet also cared about people who had died, while in debt. When Allah made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim

dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs" (Bukhari).

3. Kindness

Allah says, "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful" (Qur'an 9:128). It states that Prophet is a well-wisher of humanity and wants them to follow the right path and be successful in the Hereafter.

Allah says, "And lower your wing (i.e., show kindness) to those who follow you of the believers" (Qur'an 26:215). Allah is asking the Prophet to show kindness to his followers.

4. Mercy

The Prophet was merciful to all, irrespective of their origin, race or nationality. Among the believers were Arabs as well as non-Arabs. (Suhaib from Rome, Salman from Persia and Bilal from Abyssinia.) All were attracted to the prophetic light, Prophet's mercy was common to all believers.

Allah says, "And We have not sent you, (O Muhammad), except as a mercy to the worlds" (Qur'an 21:107).

5. Treating People with Dignity

Allah says, "And keep yourself patient (by being) with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever (in) neglect".(Qur'an 18:28). The standards of leadership are so high that Allah is giving guidelines to the

Prophet. Allah is saying in the verse that the Prophet should not neglect the poor and seemingly ordinary people. If undue importance was given to the rich, then others would feel neglected. Allah is instructing the Prophet to value all the believers.

6. Consultation

Allah says, "...and consult them in important matters..." (Qur'an 3:159). The verse was revealed after the battle of Uhad, where the Muslims had faced huge loss. Many instructions are given to the Prophet after the battle and one of them was to consult the people. From this we can learn that one of the important qualities of a leader is to consult people on important occasions before taking decisions.

Prophet's wisdom was demonstrated when he consulted his companions. Consultation was extensively used and encouraged. This practice is important in Islam. He once said, "Whoever takes counsel, does not regret it in the end". He consulted his companions before the Battle of Badar, the first major post-Emigration military encounter, about whether the Muslims should fight the approaching army. He consulted his companions before the Battle of Trench and it was during this session Salman al-Farsi gave the idea of digging a defensive trench around Madinah.

After the treaty of Hudaybiyyah, when the companions refused to sacrifice their camels, he went to his wife Umm Salama and consulted her on the situation. This consultation helped him to take sound and effective decisions which contributed to his good leadership.

The Prophet was quite ready to seek suggestions from others. He often acted upon such advice. This shows his ability to harness the capabilities of his companions and use their collective wisdom for the promotion of Islam. His brilliance lay in weighing the different pieces of advice and choosing the most appropriate course of action.

When the Muslim army encamped at a particular place before the battle of Badar, Al-Hubab ibn Mundhir, a member of the Ansar, asked the Prophet whether his choice of encampment was the result of divine instruction. When the Prophet informed him that the choice of location had nothing to do with divine revelation, he suggested that the Muslim army encamp around the largest well of water. The Prophet liked the advice very much and instructed his men to do likewise. The plan was carried out at midnight. This move proved critical and helped lay the foundation for Muslim victory. After the war, Prophet consulted with his companions about how the prisoners of war should be treated.

An outstanding example of consultation in the life of Prophet occurred on the eve of the battle of Uhad. While he was of the opinion that the city should be defended from within, the majority wanted to go out and fight. The Prophet accepted this; he did not impose his own opinion. The followers trust and confidence are gained if their opinion is respected. Abu Huraira is reported to have said, "I never saw anyone consult his companions more often than the Messenger of Allah" (Ahmed). People can be inspired to make sacrifice only if they feel that their opinion is respected and that the leader does not merely dictate to them.

7. Working with the Followers

After migrating to Madinah, the first mosque was being constructed. Prophet personally helped in the construction by carrying bricks and other building materials alongside the companions. Even during the battle of Trench, when a big ditch had to be dug, he worked along with companions to accomplish the task and also told the companions to call him when they had any problem.

As a leader of the house, the Prophet would also work in the house. Ayesha, the wife of the Prophet, was asked,

"What did the Prophet use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it" (Bukhari). "He did what one of you would do in his house. He mended sandals and patched garments and sewed" (Adab Al-Mufrad). "He milked his goat" (Ahmad).

8. Serving the People

Once Prophet defined the role of a leader by saying, "On a journey, the leader of the group is their servant" (Ibn Majah and Al-Bayhaqi). He meant that a leader serves those whom he leads, meeting their needs, He makes their journey safe. He cares for each individual. This is the responsibility of the leader not only during the journey but also in every aspect of life.

When Prophet was migrating to Madinah, he came across a lady called Ummu Maabad and asked her for the sheep so that he could milk her. After milking the sheep, he first gave the container to Ummu Maabad and asked her to drink to her fill. When she finished, he gave the container to Abu Bakar and then to the guide before he drank from it himself.

9. Motivation and Appreciation

Prophet appreciated praiseworthy virtues. He said to Abu Ubayhdah Ibn al-Jarrah, "You are the protector of this nation". He said to Khalid Ibn al-Walid, "You are the sword of Allah". He told Muadh Ibn Jabal, "By Allah, I love you O Muadh" (Abu Dawood). Once he said to Ali Ibn Abu Talib, "Are you not pleased to be for me in the position that Haroon was to Musa?" (Ibn Majah). He said Ali "I am from Ali and Ali is from Me." He said regarding Abu Bakar, "Had I made anyone a friend other than Allah, it would have been Abu Bakar". In his last sermon, he said,"No one has been a better companion for me than Abu

Bakar". Statements like this encourage an individual to work and excel in what they do.

Just before the launch of hostilities against the much larger force of the Quraish at the battle of Badar, which was the first military conflict with the Quraish of Mecca, the Prophet motivated the companions by addressing them. He said, "At this moment, you alone are the guardian of Truth in the whole world, and you alone are fighting for the cause of Allah, while the rest are all his enemies". The speech had the desired effect and the Muslims fought bravely and secured a great victory against a much larger and better-equipped force. The Quraish lost seventy of their fighters and a large number were taken as prisoners.

Ubayy ibn Kaab (whose title is Abu Mundhir) said, "The Messenger of Allah said, "O Abu Mundhir, which verse of the Qur'an is the most valuable in your sight?". I replied, "Allah and His Messenger know best". He asked, "O Abu Mundhir, do you know which verse of the Qur'an is most valued in your sight?" I replied, "(The verse) Allah, there is none worthy of worship but He. The living, the sustaining ..." (Abu Mundhir said), "He then patted me on my chest and said, "May you take pleasure in knowledge?"""" (Muslim).

Jariyah ibn Zafar al-Hanafi al-Yamami said, "There was a house that was owned by two brothers. They erected a partition in the centre of it. Then both the brothers passed away and each of them left behind an offspring. And each of the offspring claimed that the partition belonged to him and not to the other person. The offspring of these two brothers presented the case before the Prophet. The Messenger of Allah summoned Hudhayfah ibn al-Yaman who then decided between the two. He ruled in favour of the partition for that person who finds the rope (that is used to tie the partition) on his side. Hudhayfah then returned to the Prophet and informed him of his decision. The Prophet said, "You are correct and you have done well" (Ibn Majah and Daraqutni).

After embracing Islam, the family of Yasir was put to persecution and torture. In recognition of their sacrifice, the Prophet used to comfort them, and he promised them that their final abode will be in Paradise. The Prophet remained faithful and thankful to those who helped him at the beginning of his mission. The Prophet said, "There is no one who had done more favour to me with life and property than Abu Bakar" (Bukhari). This is how the Prophet appreciated his companions when they did something good.

10. Forgiveness

Many people had been committing grave mistakes and sins but Prophet forgave them. To give a few examples, Abdullah ibn Abi Sarh guilty of blasphemy and causing harm to Islam. Prophet passed a sentence on him and others like him. He said that they were to be killed even if they were found hanging from the covering of the Kaaba. Abdullah bin Abi Sarh took refuge with Usman ibn Affan. Usman took him to Prophet. Abdullah bin Abi Sarh repeated his requested twice. Prophet kept silent. When he offered hid pledge for the third time Prophet accepted his oath and he became a Muslim. When he left Prophet said to the men around him, "Was there nobody among you who was wise enough to get up and kill him when you saw that I was silent?" The Ansar said, "O Prophet, if you had only made a signal we would have killed him". Prophet said, "Prophets do not give such signals". Abdullah ibn Abi Sarh became a good Muslim and held some high positions of authority during the Caliphate of Umar and Usman and died in prostration in Salat-ul-Fajar.

When Prophet was stoned in Taif and was bleeding very badly, and the angel of mountains came to him and said, "Your Lord has ordered me to place myself at your command, order me and I will bring together the two mountains on either side of the valley of Taif and all those who tormented you will be wiped out". Prophet told him, "Allah did not send me to kill people. Allah sent me to

guide people to that which is pleasing to Him. It is my hope from my Lord that even these people don't accept my message today, their descendants will accept it one day". Such was the Prophet whose forgiveness and mercy, is an example for all time.

Thumama ibn Uthal killed a group of the Prophet's companions in response to a letter he received inviting him to Islam. He was later captured by the Muslims, but then released shortly by the Prophet. After realising that he was indeed forgiven by the Prophet, he immediately accepted Islam. Safwan ibn Umayyah was involved in a plot to assassinate the Prophet. He also fought against the Muslims many times. The Prophet granted him amnesty after the conquest of Mecca. He also gifted him with many camels, which led him to accept Islam.

Abu Sufyan Sakhr ibn Harb led military campaigns against the Prophet. He also tried to kill him on many occasions. He later accepted Islam following the conquest of Mecca and was forgiven by the Prophet. Wahshi ibn Harb killed Hamza, the beloved uncle of the Prophet, in the Battle of Uhad. Although this hurt the Prophet deeply, he still forgave Wahshi after he repented and accepted Islam. Hind bint Uthah ordered the killing of Hamza, the uncle of the Prophet. She also mutilated Hamza's body after he was killed. She accepted Islam after the conquest of Mecca and was also forgiven by the Prophet.

On another occasion, after the victory against the Jews at Khaibar, Zainab, the wife of Salam ibn Mashkam, invited the Prophet and his companions to a feast. Zainab poisoned the food she prepared. The Prophet took a morsel and then held back his hand. However, he did not punish Zainab except when his companion, Bishr ibn Bara died because of this poisoning incident.

Once Abdullah Ibn Mas'ud reported, I will tell you about the first man to have his hand cut. He was arrested for stealing and the order was given to cut his hand. The

Messenger of Allah was so upset his face changed colour as if it were covered with dust. They said, "O Messenger of Allah, do you dislike cutting his hand?" The Prophet said, "What could prevent me? Do not help Satan against one of your brothers. If a case is brought to the leader that deserves legal punishment, then he must carry it out. Verily, Allah the Exalted is forgiving and He loves forgiveness". Then the Prophet recited the verse, "Let them pardon and overlook. Would you not love for Allah to forgive you? Allah is forgiving and merciful" (Qur'an 24:22) (Musnad Ahmad).

When Makkah was conquered, all of the Prophet's bitter opponents were brought before him. They were war criminals, in every sense of the word. But the Prophet did not order to kill them but simply said, "Go, you are free", the result of this kind behaviour was miraculous which led them to immediately accept Islam. The life of Prophet is filled with incidents of forgiveness.

11. Knowledge of Personal Traits of Others

Once Prophet raised his hands in prayer and said, "O Allah, give strength to Islam especially through either of two men you love more, Umar ibn Al-Khattab or Amr ibn Hisham (Abu Jahal)" (Tirmidhi). In this supplication Prophet prayed that at least one of them should accept Islam. He took the names of Umar ibn Al-Khattab and Amr ibn Hisham because he knew about their personal traits. He knew that they were outstanding leaders in whatever they did; they have determination and commitment to a cause, in case of difficulty they would raise up and they were courageous and brave.

Later the supplication of Prophet was answered and Umar accepted Islam, his conversion was a form of victory and success. Before Umar accepted Islam only forty people had accepted Islam and none of them could dare to go to the Kabah and worship, but after Umar conversion the

situation changed and the Muslims began to enter the Kaaba and perform salah and the Quraish could not do anything. People were invited to Islam more openly and fearlessly.

12. Remembering Names

By his own account, Amr ibn Abasah met Muhammad in Mecca in the early days of his Prophethood, and asked him, "What are you?" He replied, "I am a Prophet". Amr ibn Abasah then asked, "What is a Prophet?" He replied, "I have been sent by Allah". "What has Allah sent you with?" Amr asked, "With the commandment to destroy idols and to treat one's relatives with kindness; to believe in one Allah and not to treat anyone as His partner," replied Prophet. Amr ibn Abasah said, "Can I follow you?" Prophet said, "You cannot follow me now, don't you see my situation, and once you see that I have prevailed then come and meet me". One day Amr ibn Abasah came to know that Prophet had migrated to Madinah, he went to meet him and asked Prophet "Do you know who I am?" Prophet said, "Yes, you are the one who came to Mecca and met me" (Muslim). Amr ibn Abasah met Prophet for a very short span of time but he still remembered him. It is a leadership quality to know the followers, remember then and know about them.

13. Influencer

Ibn Abbas reported, Dimad Al Azdi came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to treat the person who was under the influence of charms. He heard the foolish people of Mecca say that Muhammad was under the spell. Upon this he said, "If I were to come across this man, Allah might cure him at my hand". He met him and said, "Muhammad, I can protect someone who is under the influence of charms, and Allah cures one whom He so desires at my hand. Do you want this?" The Messenger of

Allah said, "All praise is due to Allah, we praise him, ask his help, and he whom Allah guides there is none to lead him astray, and he who is led astray there is none to guide him. I bear witness there is no god but Allah, alone having no partner, and that Muhammad is his servant and Messenger".

Then Dimad said, "Repeat these words of yours before me," and the Prophet repeated these to him three times. He said, "I have heard the words of soothsayers, magicians, and poets, but I have never heard such sublime words as yours, and they reach the depth of eloquence. Bring forth your hand so I can take an oath of loyalty to you and Islam". So, he took an oath of allegiance to him. The Prophet said, "And on behalf of your people". He said, "On behalf of my people." The Messenger of Allah sent an expedition that passed by his people. The leader of the expedition said to the army, "Did you find anything from these people?" One of them said, "I found a basin for water." So, the leader said, "Return it, for these are the people of Dimad" (Muslim). Dimad came to cure Prophet but Prophet cured him. In a short span of time, Prophet influenced him and he accepted Islam. It was a life changing event for Dimad which happened in just one meeting. This was the influencing personality of the Prophet.

14. Understanding the Psychology

The Prophet said, "Treat women kindly, they were created from rib, and the most crooked part of the rib is the highest part thereof; so, if you tried to rectify the rib it will be broken and if you left the rib as it is, it will remain crooked, and women are just like this; therefore, treat them kindly" (Bukhari). Man is considered as the leader of the house, thus in order to lead the house in an effective and efficient manner, the leader should know about the nature of his followers. Thus, Prophet with the hadith is explaining the nature of women. It expresses the accurate

understanding of the nature of women and indicated the possibility of leaving the woman as it is in the permissible things but to guide her if she exceeded the permissible limits.

15. Approachable

When Prophet reached Badar before the polytheists and settled in a place very close to Badar well. He talked to his companions about where to set up the headquarters. Hubab ibn Mundhir, who was about thirty-three years old then, stood up and said, "O Messenger of Allah, we are warriors. I regard it appropriate to close all of the wells except one and set up the headquarters there". Then he said, "O Messenger of Allah, is this place somewhere that Allah ordered you to settle and is it not permissible to go forward or backward or did you choose it personally as a precaution of war?". The Messenger of Allah said, "No, I chose it personally as a precaution of war". Thereupon, Hubab ibn Mundhir said, "O Messenger of Allah, it is not appropriate to set up the headquarters here. Let us go and settle near the well. Let us close all of the wells behind that well. Then, let us make a big pool and fill it with water; then we will fight the polytheists. We will drink water from our pool as we get thirsty. They will not be able to find water and will be in a difficult situation". The Messenger of Allah said, "O Hubab, your view is the right one". They went near the well. All of the wells were closed upon the order of the Prophet. A pool was built and it was filled with water (Ibn Hisham). This shows how the companions were free to meet the Prophet and raise any concern. We can come across various examples and situations where the companions have easily approached Prophet when they have encountered a problem or when they want to offer a suggestion.

16. Empathy

Once a bedouin came and stood urinating in the Mosque. The Companions said, "Stop it! Stop it!" and were about to attack him. But Prophet said, "Do not interrupt him; leave him alone". So, they left him until he had finished urinating, then Prophet, called him and said to him, "In these Mosques it is not right to do anything like urinating or defecating; they are only for remembering Allah, praying and reading Qur'an,". Then he commanded a man who was there to bring a bucket of water and throw it over the (urine), and he did so (Muslim). This shows how the Prophet handled the situation very effectively, without showing any negative emotions on the person. Rather than cursing him or scolding him, he educated him on the purpose of the Mosque.

Ayesha reported that, the Prophet was always in full control of his temper and he never seemed angry unless it is necessary. He never got angry for himself nor did he avenge for himself. It was for Allah and his religion that he would be angry.

One day a poor man brought a bunch of grapes to the Prophet as a gift. The Prophet ate one, two, three and then the whole bunch of grapes by himself. He did not offer grapes to anyone present. The poor man who brought those grapes was very pleased and left. One of the companions asked, "O prophet of Allah, how come you ate all the grapes by yourself and did not offer them to any one of us present? The Prophet smiled and said, "I ate all the grapes by myself because the grapes were sour. If I would have offered you, you might have shown your dislike and that would have hurt the feelings of that poor man. I thought to myself that it's better that I eat all of them cheerfully and please the poor man. I did not want to hurt the feelings of that poor man". Such were the level of empathy of Prophet.

In another incident, the Prophet said, "I stand in prayer and would like to make it long but I hear the crying of a

child and shorten my prayer not wanting to make things difficult for its mother" (Bukhari). Prayer is a very important act in Islam; it is the act of standing in front of Allah. But when the Prophet heard the child crying, he shortened the prayer, thinking of the uneasiness and discomfort the mother would be facing. This also shows the level of empathy of Prophet.

Once, the Prophet said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely" (Bukhari). This shows how the Prophet empathized with the servants as well.

17. Helping the Followers

Amr Ibn Murrah reported, the Messenger of Allah said, "There is no leader who closes the door to someone in need, in hardship, and in poverty, but that Allah closes the gates of heaven to him when he is in need, in hardship, and in poverty" (Tirmidhi). From the hadith we learn that no person can be called as a leader who does not help people during their hardship and poverty. The act is so grave that Allah would close the gates of heaven when the leader is in need.

On another occasion, Salman al-Farsi came as a slave to Madinah. Prophet asked him to free himself from slavery and then Salman al-Farsi went to his master and requested him to free him from slavery. The master agreed to his request but asked him for 300 palm trees and 40 ounces of gold in return. Then Salman al-Farsi was able to collect 300 seedlings of the palm tree from companions after Prophet asked them to help their brother. Then Prophet told him to dig the ground but not to plant the seedlings. After digging the ground, Prophet personally went to the land and did the plantation. Later Prophet also arranged for 40 ounces of gold which he gave to Salman al-Farsi to give to his master

and free himself from slavery. Prophet thus helped people overcome their problems.

18. Treating Enemies Fairly

Prophet gave strong instructions to ensure that no injustice is done to enemies, their families and their assets, even in the state of war. As a commander in chief, the Prophet said, "Do not kill any child, any woman, or any elder or sick person" (Abu Dawood). "Do not cause treachery or damage" (Al-Muwatta). "Do not uproot or burn palms or cut down fruitful trees" (Al-Muwatta). "Do not slaughter a sheep or a camel, except for food" (Al-Muwatta). "If one fights his brother, (he must) avoid striking the face, for Allah created him in the image of Adam" (Bukhari and Muslim). "Do not kill the monks in monasteries, and do not kill those sitting in places of worship" (Musnad Ahmad). "Do not destroy the villages and towns, do not spoil the cultivated fields and gardens, and do not slaughter the cattle" (Bukhari and Abu Dawood). "Do not wish for an encounter with the enemy; pray to Allah to grant you security; but when you (are forced to) encounter them, exercise firmness." (Muslim). "No one may punish with fire except the Lord of Fire" (Abu Dawood). "Accustom yourselves to do good if people do good, and do not do wrong even if they commit evil" (Al-Tirmidhi). This clearly shows the concern which the Prophet had, even for opponents.

19. Politeness

Ayesha said, "The Prophet never hit a servant, never raised his hand on a woman, never used his hand to kill a person outside the battlefield, never avenged himself on anyone for an injury caused (unless someone violated a sanctity enjoined by Allah and he avenged it for the sake of Allah.) His practice was that whenever he had to choose between two things, he would choose the easier one (unless it was a sin), and if it was a sin he would keep away from it

most of all (Musnad Ahmad). Anas said, "I served the Prophet for ten years. He never did so much as express even a slight disgust over what I did or said. He never asked why I had done what I had done, and never inquired why I had not done what I had not done" (Bukhari and Muslim). This shows how polite the Prophet, was.

Abdullah ibn Abbas narrated that, "Al-Fadl ibn Abbas rode behind Prophet as his companion rider on a she-camel on the day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijjah) and Al-Fadl was a handsome man. The Prophet stopped to give the people directions (regarding their matters). In the meantime, a beautiful woman from the tribe of Khatham came, asking the guidance of Allah's Messenger. Al-Fadl started looking at her as her beauty attracted him. The Prophet looked behind while Al-Fadl was looking at her; so, the Prophet held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the other side) in order that he should not gaze at her. She asked, "O Allah's Messenger, the obligation of performing Hajj enjoined by Allah on his worshippers has become compulsory on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes" (Bukhari). This shows how the Prophet politely corrected the companion when he was committing a mistake.

20. Sensitivity

Abu Huraira reported that the Prophet said, "When any of you lead other people in prayer, you should make the prayer short, for among you there are weak, sick and old people. When you pray by yourself, you can make it as long as you wish" (Bukhari).

This hadith shows us how Prophet was always considerate of other people. He commanded the fulfilment of religious obligations but did not want to burden people

with what was not required of them. He allowed people to lengthen their prayers, but not when they were leading others. In the congregation (jamaat) could be people who had other needs to attend to or who did not have the stamina of the Imam. Prophet came as a mercy to the mankind and did not want to make things difficult for people.

21. Taking a Back Seat

Jabir ibn Samrah narrated, "I was present in over a hundred sittings with the Prophet. In these sittings the illustrious Companions used to recite verses and relate stories and anecdotes dating back to pagan times. The Prophet used to hear all this in silence and even joined in laughter himself at times" (Tirmidhi). The Prophet was not the principal speaker in every gathering that he attended. Jabir ibn Samrah informs us that the Prophet often took the back seat in the gatherings that he was a part of. We are not required talk only of Deen all the time. The Prophet is our example. A good leader would always give opportunities to others to come forward, discuss and share their ideas.

22. Intelligent Retaliation

Ayesha narrated, "The Jews used to greet the Prophet by saying, "As-Saamu alaika (i.e., death be upon you)", so I understood what they said, and I said to them, "Wa Alaikumus-saamu wal-la'natu (i.e., death and Allah's curse be upon you)". The Prophet said, "Be gentle and calm, O Ayesha, as Allah likes gentleness in all affairs" I said, "O Allah's Prophet. Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you)?"" (Bukhari). Prophet was aware of what was being said to him. And he retaliated; but intelligently - without causing a big stir. Without using bad words, he returned their evil wishes on them. Thus, he set an example of the tone and manner in

which a Muslim responds to provocation and displayed how to retaliate in an intelligent manner.

23. Selflessness

Once, the Prophet was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give the drink to these (elderly) people first?" The boy said, "By Allah, O Allah's Messenger. I will not give up my share from you to somebody else". On that Allah's Messenger placed the cup in the hand of that boy" (Bukhari). This hadith gives us an idea as to why the Prophet was loved so dearly by his followers. Whenever he was given anything, he shared it with those around him. He always acted selflessly and his love and concern for those around him was obvious to all.

24. Interpersonal Relationship

Making every person feel important is imperative. People should not be neglected by the leader. Prophet interacted with the companions such that every one one felt that he was closest to him. Prophet would give complete attention to the person he would be speaking to and would look directly at him and turn towards him. Even in his public addresses he would look directly at people. This was one of the reasons why companions were devoted to him.

To build strong bond with people interpersonal relationship is necessary. Prophet spoke to people according to their level. He took time to talk to children.

Abu Huraira reported, the Prophet said, "Verily, the leader is only a shield behind whom they fight and he protects them. If he instruct people to obey Allah and do justice, then he will have a reward. If he commands something else, then it will be against him" (Muslim). A good leader is one who protects his followers.

25. Setting Example

Sa'd Ibn Hisham Ibn Aamir, came to Madinah and went to Ayesha and asked her, "O Mother of the believers, tell me about the character of the Messenger of Allah". She said, "Do you not read the Qur'an?" He said, "Of course". She said, "The character of the Prophet of Allah was the Qur'an" (Muslim). Prophet set an example by following exactly the commandments of Allah.

Once, Abu Talha said, "We complained to Allah's Messengerof hunger and raised our clothes to show we were each carrying a stone over the belly, Allah's Messenger raised his clothes and showed that he had two stones on his belly" (Tirmidhi). Prophet did not merely give orders but was part of the struggle. He was actually suffering more than his companions.

The Prophet never preached what he did not practice.

26. Good Listener

The number of the Prophet's followers increased daily. However Quraish as a tribe, chose to stay away. But they were unable to do anything to stop the tide of Islam. Utbah ibn Rabiah, the old and wise aristocrat of the Quraish realized that he must find a way to patch up the differences with the Prophet. He consulted the Quraish to arrive at a compromise with the Prophet. The Quraish felt that it was a workable proposition and allowed him to negotiate with the Prophet on their behalf.

Utbah went to the Messenger of Allah and sat by his side. Then said, "O my nephew, you know the worthy position you enjoy among us. But you have created a rift in your people by ridiculing them, insulting their gods as well as their religion, declaring their forefathers as misguided and denying their customs. Now, listen to me, I will offer you some proposals that will hopefully include one which will merit your acceptability".

"O Abu Walid", replied the Prophet, "Go on, I am listening". Utbah continued, "My Nephew, if you want to have wealth by what you preach, we will collect enough of it that you will be richer than us. If you desire honour, we will make you our chief and leave every decision to your choice. If you aspire for kingship, we will recognize you as our monarch. And if you are possessed of a ghost or jinn for whom you have no remedy, we will find a competent physician for you and spend our wealth lavishly until your health is completely restored".

The Messenger of Allah listened patiently. When Utbah finished talking, he asked him, "Is it all that you have to say?" Utbah replied, "Yes". "Now listen to me", said the Prophet, "In the name of Allah, the Compassionate, the Merciful..." and he continued to recite a portion of the Quran putting his hands behind him and leaning on them. Once completing the recitation, the Prophet prostrated and then said to Uthba, "Abu Walid, you have heard what you heard; now it is for you to decide" (Ibn Hisham).

Prophet allowed Utbah to present his proposal and did not interrupt him. This shows the great listening skill possessed by the Prophet.

27. Making Things Easy

Once, Prophet sent Abu Musa Al-Ashari and Muaz ibn Jabal to Yaman to administer a province. Before they left Prophet exhorted them with a message saying, "Facilitate things for people, and do not make things difficult for them. Be kind and merciful with people, and do not be hard on them, and give people good tidings, and do not drive them away" (Bukhari). The Prophet always ensured that things should be made easy, they should be treated with kindness and mercy; they should be given glad tidings and should never be driven away.

On another occasion, when Muadh Ibn Jabal was going to Yemen, as a Governor, the Prophet said, "Make things

easy and do not make things difficult. Give glad tidings and do not repel people. Cooperate with each other and do not become divided" (Bukhari). The Prophet has also said, "Verily, the religion is easy, and no one burdens himself in religion except that it overcomes him. So be moderate, seek closeness to Allah, give glad tidings, and gain strength for worship in the morning and the night" (Bukhari).

28. Not Reciprocating

Prophet said, "If somebody criticizes you and makes you ashamed for any of your defects, do not repond in the similar way." (Abu Dawood). Usually, when somebody points out our shortcomings, we become defensive and start finding faults with them. But the advice of Prophet is that we should listen quietly and evaluate what we are being told. If there is something we can improve about ourselves, it is only to our own advantage to do so. A leader would get a lot of criticism from people. Then the leader should look into the criticism in a positive way.

29. Gentleness

Gentleness is a key quality of the Prophet. When he wanted to teach his companions, he used wise methods.

Ai'dh Ibn Amr, a companion of the Prophet, visited Ubaidullah Ibn Ziyad who was a ruler and said to him, Dear son, I heard the Messenger of Allah say, "Verily, the worst shepherds are those who are harsh, so beware not to be one of them" (Muslim). Aisha reported, the Messenger of Allah said, "O Allah, whoever is given charge over my nation and he is harsh with them, then be harsh with him. Whoever is given charge over my nation and he is gentle with them, then be gentle with him" (Muslim).

When Muadh Ibn Jabal was going to Yemen, as Governor, the Prophet said, "Beware of the supplication of the oppressed, even if he is an unbeliever, for there is no screen between it and Allah" (Musnad Ahmed). The

Prophet warned Muadh not to wrong or oppress anyone, even if they were not Muslims, because Allah always responds to the supplication of the oppressed. From this we can learn that a leader in his course of leadership should ensure that he is not oppressing people, even if they are non-Muslims.

30. Avoiding Oppression

When Muadh Ibn Jabal was going to Yemen, as a Governor, the Prophet said, "Beware of the supplication of the oppressed, even if he is an unbeliever, for there is no screen between it and Allah" (Musnad Ahmed). The Prophet warned Muadh not to wrong or oppress anyone, even if they are not Muslims, because Allah always responds to the supplication of the oppressed. From this we can learn that a leader in his course of leadership should ensure that he is not oppressing people, even if they are non-Muslims.

31. Persuasion

A man from Banu Fazarah came to the Prophet and said, "My wife has given birth to a black boy", and he wanted to disown him. The Prophet asked, "Do you have camels?" He said, "Yes". The Prophet asked, "What colour are they?" He said, "Red" The Prophet asked, "Are there any gray ones among them?" He said, "There are some gray camels among them". The Prophet asked, "How did that happen?" He said, "Perhaps it is hereditary". The Prophet said, "Perhaps this incident of black boy is hereditary" (Nasai). The Prophet did not permit him to disown him. Reasoning was a fundamental tool the Prophet used to strengthen belief and correct mistakes.

32. Promoting Talented People

Prophet always aimed to getting talented people to serve Islam.

Khalid ibn al-Waleed was a great commander. Prophet enquired about him and sent a message through his brother Al-Waleed ibn Al-Waleed stating that, "A man of his calibre cannot remain ignorant of Islam. If he would use his intelligence and his experience for the Muslims against the idolaters, he would benefit from it a great deal." After this Khalid felt as if a curtain which had blurred his vision for a long time was removed. He was pleased at the fact that the Prophet himself inquired about him. He felt a strong desire to become a Muslim and accepted Islam and significantly contributed to in the battle field.

Christians of Najran in Yemen came to Madinah and asked Prophet to appoint a Muslim judge to settle their internal disputes for them. The Prophet appointed Abu Ubaydah ibn al-Jarrah and praised him as a trustworthy person. On another occasion, the Prophet appointed Ali as a judge. Prophet sent Musab ibn Umair to propagate Islam in Madinah; he was selected for the task because he was very wise in his approach.

Knowledge, seniority, age and gender are important criteria to be taken into consideration while appointing people. Bilal ibn Rabah, had a very beautiful voice, and the Prophet declared Bilal to be his official Mu'adhin (one who calls Muslims to prayer).

Just four months after accepting Islam, Khalid ibn al-Walid was appointed as the commander of army.

Amr ibn al-Aas was appointed by the Prophet to lead the Muslims in the battle of 'Thatu Salasil', just four months after he embraced Islam. People like Abu Bakar, Umar and Abu Ubaidah ibn al-Jarrah, served under him. He was entrusted with this responsibility because he possessed better military skills than the rest of his army.

When Prophet learnt the news of the deputation of the Quraish to the Negus, he sent Amr ibn Umaiyah to Abyssinia to intercede with Negus in favour of the Muslims. Amr ibn Umaiyah had not yet embraced Islam

but was very effective spokesperson. Prophet was aware of capacities of Amr ibn Umaiyah and of his close relations with the Negus. Amr ibn Umaiyah belonged to the tribe of Dumrah of the Badar area and personally knew Negus and was also aware of the conditions prevailing in Abyssinia.

Usama ibn Zayd was appointed as the commander when he was seventeen years old. He was the youngest person ever to be appointed as the commander of the army. Al-Shifa bint Abdullah and Samra bint Nahik were appointed as market controllers.

33. Not Hurting

The Prophet was aware of the details of every single companion's social status and managed to deal with every one according to his circumstances. Once a poor man invited the Prophet and served him vinegar. The Prophet comforted him and said, "The best condiment is vinegar" (Muslim). This reaction reflects the Prophet's wisdom. He did not want to hurt the man's feeling because of his poor condition.

34. Placing People Accordingly

Knowledge, seniority, age and gender are important criteria's to be taken into consideration while appointing leaders, but it is not necessary to consider them all the time. At the time of Prophet, the value of the companions was based on how early he accepted Islam. But on certain occasions it was not the case and talent was preferred over other qualifications. Bilal ibn Rabah, had a very beautiful voice, and the Prophet being aware of this gift declared Bilal to be his official Mu'adhin (one who calls Muslims to prayer).

Just four months after accepting Islam, Khalid ibn al-Walid was appointed as the commander of the army, it was a time during which he did not possess much knowledge about Islam. He was on many occasions was selected to lead the Muslim army based on his strategic

abilities, military prowess and skills on the battle field. He was a force to reckon with.

On another occasion, Amr ibn al-Aas was appointed by the Prophet to lead the Muslims in the battle of 'Thatu Salasil', just four months after he embraced Islam. People like Abu Bakar, Umar and Abu Ubaidah ibn al-Jarrah, served under him and they offered their prayers behind him for many weeks. During this time, Amr ibn al-Aas was not only the army chief but also the leader in religious services. He was entrusted with this responsibility because he possessed better military skills than the rest of his army.

In another incident, when Prophet learnt the news of the deputation of the Quraish to the Negus, he sent Amr ibn Umaiyah to Abyssinia to intercede with Negus in favour of the Muslims. Amr ibn Umaiyah had not yet embraced Islam but was very effective spokesperson for the Muslim. Prophet was aware of the diplomatic capacities of Amr ibn Umaiyah and of his intimate relations with the Negus. Amr ibn Umaiyah belonged to the tribe of Dumrah of the Badar area and personally knew Negus and was also aware of the conditions obtaining in Abyssinia.

Usama ibn Zayd was appointed as the commander when he was seventeen years old (some versions say he was twenty years old). He was the youngest person ever to be appointed as the commander of the army. Al-Shifa bint Abdullah and Samra bint Nahik were appointed as market controllers.

35. Developing Human Resources

Allah creates living beings from lifeless things, He grants life to soil and rock. In the same way, Prophet transformed rocks, soil, coal, and copper into gold and diamonds. The Prophet never allowed human faculties to remain undeveloped. He developed them and replaced weakness with marvellous competency.

Prophet knew about individuals. He considered all of their mental and spiritual capacities and developed them, turning people into paragons of virtue. His wisdom of assessing such potential is another proof of his Prophethood. Prophet Muhammad is the greatest person in human history to recognize, create and utilize human resource the most. Due to this, the movement grew exponentially in a very short span of time.

Prophet said, "People are like ores. Those who were excellent in the days of ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion..." (Bukhari and Muslim). That can be economically extracted. The minerals are obtained from the earth through mining; they are then refined to extract the valuable elements. Similarly, man is also a being filled with a lot of skill and talent and it can be put to right use if they gain knowledge and understanding of religion.

We find that during many expeditions and battles. Prophet often assigned different individuals to handle the affairs of Madinah in his absence. Naturally, this allowed the Prophet to assess capabilities of companions. This critical information helped him decide on the most effective use of human resources.

The first expedition from Madinah that was commanded by Prophet himself was the raid on Al-Abwa, twelve months after the migration to Madinah. Prophet appointed Saad ibn Ubadah as his vice-regent in Madinah during his absence. Two or three months later, the Prophet left on an expedition to Ushayrah in the district of Yanbu, on this occasion; he left Abu Salamah ibn Abd al Asad as his vice-regent in Madinah. When it came for the Muslims to march on Badar a second time, the Prophet appointed Abdullah ibn Ubayy ibn Salul to govern Madinah in his absence.

When Prophet started his mission, there were only 17 men among the Quraish, who could write. The scribes and

accountants employed by the richer merchants were usually Jews, Christians or Abyssinians. In the early days in Madinah, writers were equally in short supply. Prophet used to offer the poor captives their freedom if they would teach Muslims the skill of writing. This helped in creating a good number of people who could read and write.

The following are the various Human Resources which were developed by the Prophet:

i. Scribes: When the Qur'an began to be revealed, the first task was to create people who could record all the revelations. He assigned the task to 42 companions. Some of them are Abu Bakar, Umar, Usman, Ali, Zayd ibn Thabit, Abdullah ibn Masood, Zubair ibn Al-Awm, Khaild ibn Sayeed, Hanzla ibn Rabee, Khalid ibn al-Waleed, Abdullah ibn Rawaha, Muhammad ibn Musallamah, Abdullah ibn Abdullah, Mughairah ibn Shaba, Abdullah ibn Amar ibn Aas, Muaawiyah, Jahm ibn Al-Salt, Muaeqeeb ibn Abi Fatimah, Abdullah ibn Arqam, Thabit ibn Qais bin Shamas, Huzaifa ibn Yamaan, Amir ibn Faheerah, Abdullah ibn Abi Al-Sarh, Sayeed ibn Jubair, Sharahbeel ibn Hasnah and Abaan ibn Sayeed.

ii. Preachers: Another important task was to create a group of preachers who could travel to different places and preach Islam. Prophet sent groups to different places, based on the need and requirement. They are as follows:

i. First set of people were sent to Abyssinia. A group comprised of twelve men and four women, among them were Jafar ibn Abi Talib, Uthman bin Affan and his wife Ruqaiyah.

ii. Second set of people were again sent to Abyssinia at a later stage. After the news about the good hospitality, warm welcome that the Muslims received, an opportunity to spread Islam was created and he decided to send more people. The group comprised of

eighty-three men and nineteen women. This group also played a significant role in spreading Islam in Abyssinia.

iii. Later, the expedition to Al-Raji occurred directly after the Battle of Uhud. After the battle, a group of men from Adal and Al-Qarah came to Prophet and requested him to send with them a few instructors to teach Islam to their people who had embraced Islam. Prophet agreed to this, and promptly sent six men

iii. Ambassadors: After this, the next task on hand was to create a group of ambassadors who could represent Islam and visit different countries and have dialogues with the respective leaders. Abdullah bin Huzaifa was sent to Persia, Shuja ibn Wahab was sent to Damascus, Haatib ibn Abi Balta was sent to Egypt, Ula ibn Hazrami was sent to Bahrain, Amr ibn Alyaas was sent to Oman, Saeed ibn Amr was sent to Yamama and Dihyah al-Kalbi was sent to Rome.

Later when the wars began, Prophet needed intelligence to get information. Thus, he appointed people who could perform the task of gathering intelligence.

iv. Intelligence

Later when the wars began, Prophet needed intelligence to get information from the enemies. Thus, he created people who could perform the task of intelligence. Later on, companions were sent as intelligence at the battle of Badar, at the battle of Uhad, at the battle of Ahzaab, to the Banu Qurayza tribe and during the time of conquering Mecca.

v. Negotiators: The state of Madinah was well established and people started recognising it. Then delegations started coming to Madinah to enter into contract. In order to effectively speak with them, the Prophet identified people for negotiations.

vi. Spiritual Leaders: During this course of time, Prophet also created more than 80 top class spiritual leaders and narrators, who could take the mission of Islam forward. Some of them are Salam al-Farsi, Abuzar Ghifari, Huzaifa ibn Alyaman, Khabbab ibn Arath, Saeed ibn Amir, Abdullah ibn Masood, Abu Huraira, Abdullah ibn Umar, Musab ibn Umair, Uthman ibn Madhun, Abu Ubaida, Salim Mawla Abi Hudhayfah, Miqdad ibn al-Aswad, etc.

vii. Translators: Kharijah ibn Zayd ibn Thabit said, "Prophet ordered me to learn the vocabulary of the language of Jews. He told me, "By Allah, I do not trust Jews with my letter". Before half a month could pass, I learnt the language (Suryani). After I learnt it, if he had to write a letter to the Jews, I used to write it for him and if they wrote to him, I used to read their letters for him" (Bukhari and Tirmidhi).

viii. Soldiers: Once the state was formed, Muslims faced attacks from aggressors of Mecca. Thus, it was essential to build a very strong defense to face all threats. Soon after migration, Muslims did not have many resources to fight, but Prophet trained soldiers, planned defense efforts and fought battles with the available resources. Many companions were not trained solders, but they had zeal. Prophet focused on both physical and spiritual training. Prophet guided them by instructing the companions to practice swimming, arrow shooting and horse riding. Ultimately Prophet was successful in creating a strong and dedicated army which successfully fought various battles like Badar, Uhad, Trench, Mu'tah and Hunain.

Other Aspects

Other than developing human resources in specific fields, Prophet also focused on developing youth so that they could take the mission forward.

i. Youth: Prophet Muhammad strove for developing human resources required to carry out the mission of Islam. Through his efforts many people joined him at a very young age and later continued the mission of Islam and contributed extensively to its development for decades, namely, Ali (10 years), Abdullah Ibn Umar (13), Uqba Ibn Amir (14), Jabir Ibn Abdullah (15), Zayd Ibn Harisa (15), Abdullah Ibn Masood (16), Habbab Ibn Aret (16), Zubayr Ibn Awwam (16), Talha Ibn Ubaydullah (17), Abdurrahman Ibn Awf (17), Arkam Ibn Abil-Arkam (17), Saad Ibn Abi Wakkas (17), Asma bint Abu Bakar (17), Maaz Ibn Jabal (18), Musab Ibn Umair (18), Abu Musa al-Ashari (19), Jafer Ibn Abu Talib (22), Osman Ibn Huwayris, Osman Ibn Affan, Abu Ubayda, Abu Hurayra and Umar (25 to 31 years).

Prophet motivated the youth to struggle and strive for Islam. He once said, "On the Day of Judgment, the people who have spent their youth in worshiping Allah will be in the shade of Allah's throne" (Bukhari). "Allah loves the youth who pass their youth in obedience to Him", and "Allah loves the youth who repents" (Ajluni and *Kashful Khafa).* He also said, "On the Day of Judgment, the feet of the person will not move until he answers five questions and one of them will be where he spent his youth" (Tirmidhi).

Due to these warm and motivational sayings of Prophet, the young companions matured to the point of sacrificing their lives in Allah's path.

His innovative approach can be seen in his appointment of Usamah ibn Zayd ibn Haritha to lead the large Muslim army against the Byzantine forces in Al-Sham (Syria). Usamah ibn Zayd was a young man, hardly twenty years of age. His appointment and precedence over the elders of Islam caused quite a stir among the people. This was to be the last military campaign planned by the Prophet himself as he soon succumbed to illness and died shortly thereafter. However, he had ordered the

mobilization of a large army and commanded it to march on Al-Sham. He had ordered a number of the elders of Islam including Abu Bakar and Umar to accompany this large Muslim army.

ii. Family Members: Prophet Muhammad started the work of developing human resource from his house itself. Ayesha was the wife of Prophet Muhammad. She learned religion from him. Listening to his teachings and conversations, she immediately asked for necessary clarifications. Due to the spiritual enlightenment that she received from the Prophet, Ayesha became the most distinguished teacher of Islamic principles.

Due to her strong memory, she gave unequalled service in the transmission of hadith and Sunnah to the later generations. With around 2210 hadiths that she reported, she stands at the fourth position among the seven companions who have reported highest number of hadiths. Ayesha has the most distinguished place in Islamic scholastic tradition. She was a commentator on the Qur'an, an expert on standard law and a preacher. She possessed deep knowledge in the fields of Arabian history, Ansab (genealogy), poetry and medicine. Just as she was certain of the hadiths she related, she evaluated the reports that reached her. She corrected mistakes and pointed out omissions in them.

Conclusion

Leadership in Islam is a trust (Aamanah). It represents a psychological contract between a leader and his followers that he will try his best to guide them, to protect them and to treat them fairly and with justice. Hence, the focus of leadership in Islam is on doing good. A successful leader is one who attains his ends in the best possible manner, with the least inconvenience to the team, at the minimum cost, in record time and with a high-quality performance. An

individual is a powerhouse of talent, knowledge, expertise and skill, and it is up to the leader best utilise the strengths.

Prophet said, "The best of leaders among you are those whom you love and who love you in return. They pray for you and you pray for them" (Muslim). Prophet he is still the most beloved leader. Prophet was an extraordinary leader. He did things which leaders did not do in the past, and also the leaders who came after him, were not able to achieve the benchmark set by him. He cared about others would listen to them, would selflessly help others, would encourage them to speak. He was open to suggestions, would deliver effective message. He used to treat everyone with due respect.

The Prophet made sure that things get done. He kept calm always set a good example, would inspire others. Failure never keeps him down. He was a master of delegation, would always keep in mind the strengths and weaknesses of the team members, was adversity. His energy seemed endless.

The Prophet is the ideal leader held in the highest esteem across the globe. As a leader of distinction and a model of excellence, he displayed immense versatility in the many vocations that he pursued, as a trader, entrepreneur, military commander, arbitrator, manager-administrator, diplomat, mentor, head of family, religious leader and a compassionate preacher.

The Prophet was a leader whom people followed and obeyed, whom people loved, whom people wanted to imitate. As a leader, the Prophet was friendly, a good thoughtful communicator, full of patience, and extremely humble. As an action-oriented leader, he was hugely courageous, always on the front-line when it mattered most.

Prophet emerged as a universal leader and accomplished his mission within a short span of 23 years. He was a leader who changed the entire society by moving them from darkness to light.

If we need to show real leadership, then Muslims should re-live the conduct of the Prophet and embrace it in their daily lives. If a Muslim claims that he loves the Prophet, they have to demonstrate their love by following the Prophet's footsteps and his guidance in all walks of life, and especially in leadership.

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Task Oriented Leadership Qualities

Introduction

Task-oriented leadership implies that the leader focuses on the tasks that need to be performed in order to meet goals. A task-oriented leader focuses on overall success through the completion of tasks. A task-oriented leader sees a goal, creates a plan to reach that goal.

The following are the task oriented leadership qualities from the life of Prophet:

1. Visionary

From the beginning, Prophet was very clear about his vision. Many instances from the life of Prophet help us know about the clarity he had. Prophet Muhammad, at the initial stage of Prophethood said, "I will present to you a message, that if you accept it you will become the rulers of Arabs and the entire Ajam (non-Arabs and Persians) will obey you".

In another instance, when Prophet migrated to Madinah with Abu Bakar, the Quraish announced a reward of 100 camels for anyone who tracked Prophet and Abu Bakar. Suraqa ibn Malik was able to track them and get close to them. On meeting him, Prophet told him, "One day wear the bracelets of Chosroes (The Persian King)". This statement clearly shows that the vision of Prophet, that a large part of the world would be under Islam.

In another instance, while digging the trench in Madinah, a large rock was causing great difficulty in digging the trench. When the Prophet was informed about it, he went there and struck the rock, breaking one-third of the rock, thereupon the Prophet said, "Glory be to Allah, the keys of Syria have been given to me". With the second blow on the rock, the Prophet broke another one-third of

the rock and said, "Glory be to Allah, the keys of Persia have been given to me." In the third attempt, the remaining portion of the rock was broken into pieces. The Prophet then said, "Glory be to Allah, I have been given the keys of Yemen, by Allah, I can now see the gate of Sana". These statements clearly show that the Prophet had a clear vision of spreading Islam across the world.

Abu Musa reported, the Prophet became ill and when his disease was aggravated, he said, "Tell Abu Bakar to lead the people in prayer" (Bukhari). Prophet did not appoint anybody as his successor. However he asked Abu Bakar would lead the Muslim community after his death, so he considered Abu Bakar to lead the prayer when he was ill. In another narration, Hudhayfah reported, we were sitting in the presence of the Prophet. He said, "Verily, I do not know how much longer I will remain with you, so after me you should follow the example of these two," and the Prophet pointed to Abu Bakar and Umar (At-Tirmidhi). Abu Bakar and Umar, went on to become Caliphs one after another.

2. Clarity of Mission

Allah says, "It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it" (Qur'an 9:33). The verse explains the objective of sending Prophet. The verse clearly states that, Allah sent Prophet with guidance and Islam, so that Islam would manifest over all religions and ways of life. This was the mission which was given to Prophet and he worked toward it, during his 23 years of Prophethood.

3. Priority for Mission

Khalid ibn Walid went to Prophet's house when he was in Madinah and accepted Islam. He was the man who was responsible for the death of 70 companions. But the

Prophet forgave him, and put his shawl on the floor and made him sit on it. Very soon the Prophet also made him the Commander-in-Chief, inspite of other senior companions being present. The Prophet did so because Khalid ibn Walid was a talented man, who would be an asset for Islam and his inclusion would strengthen the Muslims and help achieve their mission. For the Prophet the mission was priority.

4. Focused

Vision is not enough but; dedication is also important. We can learn about it from one incident of his life. Once the Quraish came to Abu Talib and insisted that he put an end to his nephew's activities. Then Abu Talib went to Prophet and told him not to burden him beyond that he cannot bear. For this Prophet replied saying, "Oh my uncle, by Allah if they put the sun in my right hand and the moon in my left on the condition that I abandon this mission, I would not abandon it until Allah has made the mission victorious or I perish therein". This shows how focused was Prophet to achieve his objective.

In another incident, after being stoned in Taif the Prophet was bleeding, Prophet and Zaid ibn Haritha took refuge in a farm, which belonged to two people of Makkah. They saw the condition of Prophet and sent their slave Addas (who was a Christian) with some grapes and water for him. Even though they were his enemies, they decided to help him in his honour of the tradition of hospitality of the Arabs. When Addas gave the grapes to Prophet, he picked up and said, "Bismillah". Addas said, "The people of this land don't speak these words". Prophet asked him, "Where are you from and what is your religion".

Addas said, "I am a Christian from Nineveh in Iraq". Prophet said, "So you are from the land of the pious man Yunus ibn Matta, Prophet of Allah". Addas said, "How do you know about Yunus?" Prophet said, "He is my brother

as he was a Prophet and I am a Prophet. Allah guides those who are sincere to the truth; so Addas bent down and kissed Prophet on his feet, hands and head and accepted Islam. Even when Prophet was bleeding and was in severe pain, he did not miss the opportunity to execute his duty by inviting him to Islam.

The migration to Madinah was risky journey. Enemies were looking for him as there was a great reward on his head. Inspite of all this, Prophet continued his mission to invite people to the way of Allah.

5. Trainer

Prophet Ibrahim prayed, "Our Lord, send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."" (Qur'an 2:129). Allah says in the Qur'an, "Certainly did Allah confer (great) favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error" (Qur'an 3:164). Allah has mentioned the role and function of Prophet, which is to train people, by reciting the verses of the Qur'an, teaching them wisdom and to purifying them.

6. Decision Maker

In every critical situation, the Prophet took good decisions. He decided to leave Mecca, and migrate to Madinah. He was stopped from Umrah, which led to the treaty of Hudaybiyyah, which later on went in favour of Muslims. When people in Mecca persecuted the Muslims, he suggested to them to migrate to Ethiopia and seek the help of the Christian King there. Muslims' relations were so good with the monarch that he grew to love Islam and before his death he became a Muslim.

In another instance, when the Black Stone was displaced, each family of Quraish claimed the honour of placing it back. They decided to leave the decision to the person who enters Masjid-ul-Haram first the next day. The next day they found Prophet Muhammad was the first to reach there. Prophet Muhammad took a quick decision, he put his robe on the floor, took the sacred Black Stone and put it in the centre of the robe and said. "The chief of each family will take one corner of the robe and lift it together". When the robe with the Black Stone was lifted to a reasonable height, Prophet Muhammad took the Black Stone and placed it in its proper place by his own hands. None felt insulted and each had his share of the privilege and honour. This is how Prophet succeeded in uniting the ever fighting and ignorant Arabs.

The Prophet was firm after taking decisions. Before the battle of Uhad, the Prophet noted that some of his followers were actively of the view that they should lead the offensive and fight the Quraish outside Madinah. But others advocated that the fight be confined within the city. While the Prophet himself preferred to stay within; he gace weightage to majority view. He decided to fight the battle outside the city of Madinah.

The decision was taken, some companions realized that the decision was against the inclination of the Prophet. They wanted to apologize to the Prophet but he said; "Once a Prophet has worn the battle dress, he should not take it off until the battle has been fought". From this we learn that a leader should not waiver once he has taken a decision.

7. Informed Actions

Prophet was much vigilant. He had knowledge of affairs and activities happening around. He had means of getting intelligence. He was getting information about Quraish and Jews in particular.

Once, Prophet came to know that the tribe of Bani Sayeed ibn Bakarwas planning to give some assistance to the Jews of Khaibar. Prophet sent Ali ibn Abu Talib to the tribe. One man was caught and he agreed that he was a spy and they were successful in extracting crucial information from him.

It is important that successors are appointed in advance, if the task requires it. Muslim force of 3,000 men was sent to Byzantine city of Bosro. This is called the battle of Mutah. Prophet appointed Zaid ibn Harithah as the commander. After appointing him, he said that Jafar ibn Abi Talib would be his successor and Abdullah ibn Rawahah would be next. This would avoid confusion in the battle field, if the current leader is killed in the battle.

8. Appropriate Task Allocation

During the battle of the Trench, Nuaym ibn Masud, hailing from Najd in the northern highlands of Arabia, belonging to the powerful Ghatafan tribe, approached Prophet professing his Islam and offering his services.

Nuaym ibn Masud came up with an efficient strategy. He first went to the Banu Qurayza and warned them about the intentions of the rest of the Confederacy. If the siege fails, he said, the Confederacy will not be afraid to abandon the Jews, leaving them at the mercy of Muhammad. Next Nuaym went to Abu Sufyan, the Confederate leader, warning him that the Qurayza were likely to defect to Muhammad. He stated that the Jewish tribe intended to ask the Confederacy of hostages, ostensibly in return for cooperation, but really to hand over to Muhammad. Thus a misunderstanding was created between the two groups and they lost mutual confidence.

9. Justice

Prophet was very particular about justice and never compromised on it. Ayesha, the wife of Allah's Messenger, reported that the Quraish were concerned about the woman who had committed theft during the lifetime of Allah's Messenger. They said, "Who would speak to Allah's Messenger about her?" They (again) said, "Who can dare do this but Usama ibn Zaid, the loved one of Allah's Messenger?"

She was brought to Allah's Messenger and Usama ibn Zaid spoke about her to him (interceded on her behalf). The colour of the face of Allah's Messenger changed, and he said, "Do you intercede in one of the prescribed punishments of Allah?" This (injustice) destroyed those before you that when any one of (high) rank committed theft among them, they spared him, and when any weak one among them committed theft, they inflicted the prescribed punishment upon him. By Him in Whose Hand is my life, even if Fatima, daughter of Muhammad was to commit theft, I would have cut off her hand". The Prophet then commanded about the woman, who had committed theft, and her hand was cut off. (Muslim)

Once, the Prophet said, "A day under a just leader is better than sixty years of worship, while the hadd (prohibited punishment) established on the earth according to its right is better than forty days of rain" (Bayhaqi and Tabarani). The hadith highlights the importance of a just leader.

Abu Sa'eed reported, the Messenger of Allah said, "Verily, the most beloved of people to Allah on the Day of Resurrection and the nearest to Him will be the just leader. The most hated of people to Allah and the furthest from Him will be the tyrannical leader" (At-Tirmidhi).

10. Optimism

Prophet was a fountain of optimism. Despite opposition in Meccan period, he remained extremely positive. The Prophet was optimistic about even his enemies. He was constantly praying for them to be guided and asked Allah to strengthen the religion with the help of these influential leaders. As a result, Umar ibn al-Khattab, Khalid ibn al-Waleed and others embraced Islam.

He was constantly looking for ways to bring relief to the persecued believers. He asked his companions to migrate to Abyssinia (Ethiopia), where a just Christian ruler would offer them refuge.

The positive attitude of Prophet was also witnessed during his migration to Madinah. While the Prophet and Abu Bakar hid in a cave on the way to Madinah, their Meccan pursuers got to the mouth of the cave looking to capture them. At this point, Abu Bakar turned to the Prophet in anxiety saying that they would be killed if the enemies peeked inside. The Prophet responded to his companion with calm and optimism, as recorded in the Qur'an, "Don't worry, verily Allah is with us".

The Prophet said, "Hoping for good is also an act of worship of Allah" (Tirmidhi and Hakim). "Supplicate Allah Almighty and be certain that He will answer your prayer" (Tirmidhi). "Whoever does a lot of Istighfar (asking for forgiveness), Allah will provide him a way out of each concern he has, and will solve all his troubles, and will provide him with livelihood from sources that were not known to him" (Ahmad). "Allah the Most High said, 'I am as My servant thinks (expects) I am. I am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself; and if he mentions Me in an assembly, I mention him in an assembly greater than it. If he draws near to Me a hand's length, I draw near to him an arm's length. And if he comes to Me walking, I go to him at speed'" (Hadith Qudsi).

11. Gradual Change

The Prophet sent Muadh ibn Jabal as Governor of Yemen. His main task was to educate people about Islam. When Muadh ibn Jabal was leaving for Yemen, the Prophet said, "Verily, you are going to people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah as obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah" (Muslim). Prophet did not expect change overnight, but he strove for change step by step and stage by stage.

12. Oration

Prophet said, "I have been given the most comprehensive of phrases" (Bukhari and Muslim). Prophet has also said, "I have been blessed with concise speech" (Al-Bayhaqi). The first speeches given by Prophet on As-Safamountain and the last speech on Uriah Valley of mount Arafat, are best examples. They were brief, crisp and to the point. Brilliantly crafted sentences, well-chosen words, compact and cohesive phrases, succinctness coupled with fluency, all of these were the qualities of the speech of Prophet.

13. Confidence

Amr ibn Abasah Sulami said, "I used to think that people were in error when they worshipped idols. Meanwhile, I heard of a man in Mecca who was giving news; so, I sat on my ride and went to him. The Messenger of Allah was at that time hiding as his people had made life hard for him. I adopted a friendly attitude to enter Mecca and go to him and I asked him, "Who are you?" He said, "I

am a Prophet.'' I again asked, "Who is a Prophet?" He said, "I have been sent by Allah.'' I asked, "What is that which you have been sent with?" He said, "I have been sent to join ties of relationship, to break the idols, and to proclaim the oneness of Allah, nothing is to be associated with Him.'' I asked, "Who is with you in this? He said, "A free man and a slave". "Abu Bakar and Bilal were there with him among those who had embraced Islam by that time". I said, "I intend to follow you". He said. "During these days you would not be able to do so. Don't you see the condition under which I and people are living? You better go back to your people and when you hear that I have been granted victory, you come to me ..." (Muslim).

It was the initial stage of Prophethood, when Amr ibn Abasah Sulami had a dialogue with Prophet. It was a state when the people of Mecca were troubling and torturing the Prophet and the Muslims. So Islam had to be spread in secret. At this time when Amr ibn Abasah Sulami came to the Prophet and showed his willingness to accept Islam. Prophet asked him to go back and come again when he got the news that he had been granted victory.

14. Creativity

Prophet was a dynamic. This led him to travel the untraveled path or the less travelled path. He acting independently, freeing himself from the conformity of others, generally making his own choices, and perhaps leaving a new trail that will become the road more often travelled. The idea is of doing things a separate way from the way they are usually done, while it is being applicable to many aspects of life.

In spite of the people of Mecca being against the Prophet and the people who initially accepted Islam, the Prophet continued his mission, and invited people to Islam. He did not give up. When the persecution reached a very high level, and the people of Mecca started making plans to

kill him, he decided to migrate to Yathrib (which was later called as Madinah), and embarked upon a difficult journey, and ultimately was successful in reaching Yathrib.

As soon as Prophet migrated to Yathrib (Madinah), he established this of brotherhood among Muhajireen and the Ansar, so that Ansar could help the Muhajireen start a new life. Soon after that, Prophet charted a constitution for Madinah. It constituted an agreement between the various groups of Medinah. The group were Muslims, Jews, Pagans, and Christians. The constitution formed the basis of an Islamic state in Medina. This constitution is considered as the first written constitution of the world.

15. Managing Hardship and Failures

It is easy for a person to lead when the situation is good and when they are witnessing success. The real test and challenge of leadership is seen in difficult times, when things are not happening according to their plan. Prophet Muhammad encountered many such situations, but Prophet took them on in a creative manner and did not get demotivated. He added more strength and momentum to his mission.

The second battle which was fought by the Muslims was the Battle of Uhad. It was a major battle which the Muslims had almost won, but the enemies came back and attacked the Muslims, and the Muslims encountered great loss and were in shock after the battle. It all happened due to the disobedience of a few companions who came down the hill to collect the war booty, when they were strictly instructed to remain on the hill till the next command was given. It was a battle where 70 Muslims were killed. Hamza ibn Abdul-Muttalib was one of the commanders killed in the battle. He was uncle of Prophet. But the Prophet kept his cool, motivated the companions and restored their morale.

On another occasion, Prophet marched towards Mecca to perform Umrah. The companions were delighted when Prophet told them about it. So, Prophet and a group of 1,400 Muslims marched peacefully to Mecca. They were dressed as pilgrims, and brought sacrificial animals, hoping that the Quraish would honour the Arabian custom of allowing pilgrims to enter the city. The Muslims had left Medina in a state of ihram, a premeditated spiritual and physical state which restricted their freedom of action and prohibited fighting. The Muslims had camped outside Mecca, and Prophet met with Meccan representatives who wished to prevent the pilgrims' entry into Mecca. After negotiations the two parties decided to resolve the matter through diplomacy rather than warfare, and a treaty was drawn up. Prophet did not get angry or displayed any negative reaction as things did not go according to their plan, but rather agreed for a treaty. Later, the same treaty worked in favour of Muslims and very soon the Muslims conquered Mecca.

16. Courage

The people were living in the state of ignorance but the Prophet was courageous enough to openly declare his Prophethood. The companions were tortured, but he continued with his task. His enemies insulted him by calling him crazy magician etc. But he continued to propagate his message. The enemies gave him many offers, but he rejected them and continued on his mission. The people made plots to kill him, but he called them towards the worship of one God. The enemies pursued the Prophet to catch him when he was migrating to Madinah, but he continued his great mission without any sort of fear.

17. Effective Utilisation of Resources

Prophet made effective utilisation of the resources available. Prophet was keenly aware of influence of media

over human beliefs and behaviour. At the time of Prophet, news travelled only as fast as a horseman. Naturally, media in the 7th century AD comprised mostly of primary modes. They were word of mouth, poetry (praising or condemning a subject), information from pilgrims and trading caravans, information by gathering intelligence, letters and ambassadors' reports and public address.

Prophet used these modes effectively:

i. Word of Mouth: Word of mouth was the simplest and the most common means of communication. When Islam was becoming stronger, Prophet decided to make his message public and convey the message through word of mouth. He climbed on Mount Safa, a well-known elevation in the city of Mecca. His voice resounded on the mountain and attracted the attention of the people. Large crowds from various tribes hurried toward him to hear what he was going to say. Once the people gathered, he conveyed the message.

After the Muslims won in the Battle of Badar, the Prophet disseminated this information far and wide. Prophet sent Zaid ibn Harithah to the lower quarter and Abdullah ibn Rawahah to the upper quarter to tell the Muslims of Madinah of Islam's victory.

ii. Poetry: Good poetry was a great means of communication as it directly affected the heart and mind of the Arab listener. Poets had always been crucial in defining and celebrating the identity of the Arab tribe and they could ruin a tribe or chieftain's reputation as efficiently and thoroughly as the media can today. Adverse poetic propaganda would be as devastating and humiliating in Arabia as a major military defeat. Even during the Meccan period, poets did great damage to the cause of Islam by composing poetry that made fun of the Prophet and Islam.

Many of these poets were on the payroll of prominent Quraish chieftains who encouraged them.

Prophet used poetry to expose the enemies. While they visited Mecca to perform Umrah (minor pilgrimage) one year after the treaty, Prophet used to tell Hassan ibn Thabit and Abdullah ibn Rawaha, (who were poets) to go around the Kaaba reciting their poems. The Prophet wisely used the opportunity of Umrah to spread the message of Islam.

iii. Information from Pilgrims and Trading Caravans: Annual fairs and pilgrimages provided information to a wide audience. The Prophet was in the habit of meeting the visiting pilgrims in Mecca and he routinely explained Islam to them and invited them to Islam. Not only was the Prophet able to explain Islam to the visiting pilgrims, he was also able to gather crucial information from them about the Arab tribes all over Arabia and people from other countries.

iv. Information from Intelligence: The Prophet routinely sent Messengers to neighbouring areas of Madinah. This served many purposes such as, to inform the adjoining tribes about developments in Madinah. They would then develop friendly terms with the Muslim community. The messanger would counter any negative propaganda against Islam and the Prophet.

Just before the Battle of Badar, the Prophet wanted to know the number of soldiers in the Makkan army so the Muslims could plan their strategies accordingly. He sent a group of Muslims to find out. They were able to get hold of the slave of Uqbá bin Abi Muait. After conversation with him Prophet got an idea that the size of the army was somewhere between 900 to 1000.

v. Letters: Prophet Muhammad ordered his companion to learn the language of the Jews, so that he would be secure

against their plotting. He never used a non-Muslim translator, yet, he ordered his companion to learn the language.

Prophet wrote many letters to various kings across the world. He wrote a letter to the Vicegerent of Egypt, called Muqawqis, a Letter to Chosroes, Emperor of Persia, a letter to Caesar, King of Rome, a letter to Mundhir bin Sawa, Governor of Bahrain, a letter to Haudha ibn Ali, Governor of Yamama, a letter to Harith bin Abi Shamir Al-Ghassani, King of Damascus, a letter to the King of 'Oman, Jaifer, and his Bother 'Abd Al-Jalandi.

vi. Public Address: Public address was a common method adopted to communicate to large number of people and the Prophet used it effectively. He addressed people after the conquest of Mecca to give guidelines during Hajj Pilgrimage, addressed people from Mount Arafat.

18. Strategist

Prophet Muhammad was brilliant strategist. His influence has been profound on all aspects of human existence, personal, social, religious, spiritual, intellectual, political, diplomatic, military, administrative and commercial:

i. Initial State: Soon after attaining Prophethood, he had to create a team who could help him in his prophetic mission of spreading Islam. The team consisted of his wife Khadijah, his cousin Ali and his servant Zaid. He widened that circle when he called his close friend Abu Bakar to Islam and who instantly responded by embracing Islam. Initially, for three years, he preached Islam silently. Then the message was communicated openly. This slow and steady move helped him to grow from strength to strength.

Prophet was a visionary; he was very well aware of the kind of human resource required to accomplish his mission.

He focused on bringing young people into the fold of Islam, so that they can use their talents, energies and time in continuing the mission and could spread the message across the globe. Thus, we find innumerable companions who came into the fold of Islam at a very young age. Prophet strived to prepare the youth for the reconstruction of the society. He trained them in such a way that they extensively contributed to Islam.

ii. Feast: When Prophet initiated his mission, he asked Ali to make arrangement for milk and meat and invited people for food. He stood up to give the speech, but realised that people have left as they finished eating their food. So, next time he again invited people for food, but delivered the sermon first and later served the food.

iii. Transmission of Knowledge: Prophet was aware that he is the last Prophet and after him it was only the Qur'an and Sunnah which the people have to refer to for guidance. Thus, he made various strategies through which the Qur'an and Sunnah could be safeguarded. As soon as any verse would be revealed, he would ask the scribe to write it down, he used to memorize them, some companions used to memorize it and some companions also used to write it down and maintain their personal copies. This act helped retain the Qur'an in its original form till date. As far as the Sunnah is concerned, Prophet ensured that companions follow each and every action, words and traditions of the Prophet practically and would also spread them to other people. In this way the Sunnah was protected.

iv. Migration to Madinah: The migration of Prophet Muhammad to Madinah was planned and implemented strategically. The following are the strategies:

a. Different people were allocated specific tasks. Ali was to sleep in the Prophet's place because the non-

Muslims would not harm him or kill him as he was the son of Abu Talib and was very well respected in Mecca (Ibn Hisham).

b. Abdullah ibn Abu Bakar was given the task of gathering intelligence about the Quraysh's intentions and bring news to the Prophet. He would go to see them after sunset, stay the night there, inform them of the latest situation in Mecca, and then leave in the early morning to mix with the people of Mecca, as usual as not to draw the least attention to his secret activities.

c. Asma bint Abu Bakar and Ayesha bint Abu Bakar were given the responsibility to prepare food and secretly carry it to the cave in the night.

d. Amir ibn Fuhairah was appointed to provide milk. He used to quietly go away unobserved every evening with a few goats to the cave and furnished its inmates with a plentiful supply of milk (Fathul-Bari). All of them executed their task to its perfection in spite of the risky situation.

v. Craft State: Prophet united people of Madinah. They included Muslims who migrated from Makkah, local Muslims, Jewish people living in Madinah, other non-Muslims and allied tribes. A written constitution provided the Madinan society with the concept of allocation of powers. It provided for proper ties between communities living there. It gave the idea of a geographical nation, which included various faiths and cultures together in a single nation. The rule of law emerged as a principal out of this constitution. It guarantees protection of human rights and religious freedom.

The Constitution of Madinah is the constitution of the first Islamic State in the city of Madinah. It ended old bitter inter-tribal fighting between the two tribes of Aws and Khazraj. Through this, there was peace and security in the

society along with religious freedom and it went on to become a place which was free from any kind of violence. This constitution ultimately helped Prophet in every aspect to take his mission forward.

vi. Treaty of Hudaybiya: The treaty of Hudaybiya is filled with strategies:

a. While negotiations was going on between the Muslims and Quraish about their entry into Mecca, some young, irresponsible and hot tempered Quraish devised a wicked plan that could hold back the peace treaty. They decided to creep into the camp of Muslims and start an intentional clash that might trigger a fuse of war. Seventy or eighty of them left at night for the Muslim camp. Muhammad ibn Maslamah, chief of Muslim guards was able to capture them. Prophet set them free. Prophet did not want to distract attention from peace efforts.

b. Negotiations were going on but there were no results. Then Prophet on the advice of Umar sent Uthman ibn Affan to go and speak to the Quraish. The reason why he was selected was that he belonged to one of the most powerful families in Mecca and his word would have more weightage than of anyone else.

c. While the contract was being written, Suhail bin Amr who was representing the Quraish objected on the use of 'Ar-Rahman' for Allah and the use of 'Messenger of Allah' for Prophet. Prophet agreed to it as he had a larger goal to achieve.

d. Before the treaty could be signed, Abu Jandal, who was Suhali's son, appeared on the scene and appealed to Muslims that he would like to join them, but Suhail bin Amr did not agree to it as the terms were already agreed upon. Even on this occasion the Prophet kept his cool and asked Abu Jandal to go back to Mecca,

because fighting for him at that moment could have an adverse impact on the treaty.

e. The biggest reason of entering into a treaty was that through the Quraish recognized Muslims' legitimate existence.

f. Due to the treaty, the Quraish had indirectly given up their sole claim to religious leadership. Muslims had the opportunity to spread Islam over areas which were not yet explored and because of this, people started learning and accepting Islam in huge numbers.

g. One of the clauses of the treaty stated that there would not be any war for the next ten years and peace would prevail. Due to this, men met and consulted together. Within two years following the treaty, many people entered Islam.

h. At the first glance, the most distressing clause of the treaty was that, if anyone from Mecca comes to Prophet without his guardian's permission, they should be returned and if anyone from the followers of Prophet would return to the Quraish, he shall not be sent back. However, in the course of events, it proved to be a great blessing. Prophet knew that the people who had accepted Islam would never flee from Allah, unless they were hypocrites and ultimately nobody left.

On the other hand, those in Mecca who had accepted Islam would have come to Madinah if the treaty in the clause would not have existed. Due to the clause the people who had accepted Islam had two options. Firstly, they could stay in Mecca and spread the message of Islam. Secondly, they could leave Mecca and go and settle in some other place as Allah's earth was wide.

i. Some Muslims who were oppressed decided to leave Mecca. They all started joining at a place until a fair-sized colony was formed and soon sought revenge on the Quraish and started intercepting their caravans. The

Quraish, unable to control these exile colonies, went to Prophet and requested him to drop the clause and let Muslims settle in Madinah.

vii. Wars: The Prophet always took care to ensure that the morning sun did not face the soldiers directly when the attack was to be launched at dawn. The sun should shine at the back so that the enemy had the disadvantage of facing it. Prophet was also deeply interested in meteorology (the branch of science concerned with the processes and phenomena of the atmosphere, especially as a means of forecasting the weather). He took good care to ensure that the direction of the wind was favourable to the Muslim army and caused no impediment to the soldiers.

viii. Battle of Badar: To reach the place of Badar, where the battle was going to take place, the Prophet used a difficult route through the mountains to reach Badar faster than the enemies and took control over the water resources and selected the best location.

Prophet was also successful in getting information from the enemy without resorting to any force or torture. Before the battle of Badar, the Prophet wanted to know the number of soldiers in the Makkan army so the Muslims could plan their strategies accordingly. He sent a group of Muslims to find out before the battle could start. They were able to get hold of the slave of Uqbah ibn Abi Muait. When he was asked about the number of people from the Makkan army the man did not know the exact number of soldiers. Then the Prophet asked him as to how many camels did they slaughter every day? The man replied by saying, "one day nine and one day ten". From this answer, the Prophet estimated that the army might comprise of 900 to 1000 soldiers, as one camel is enough for 100 men.

In the battle of Badar, Prophet implemented a strategy which no one had implemented in any war. He created

three categories of people, the first category fought with bow and arrows, the second with spears and the third fought with swords. All three formed a triangle and fought so that the enemy could not attack them from the back. He also launched an overall attack after demoralizing the enemy in a single combat. These strategies along with the immense help of Allah made them victorious.

Prophet Muhammad used every opportunity for the benefit of the Muslim community. After the battle of Badar, the enemies were prisoners. In an effort to turn this liability into asset, the Prophet announced that any of these war prisoners who were willing to teach Muslims, to read and write would be freed. These services were taken instead of collecting ransom money. Thus in the the first school students were Muslims, and were from the ranks of the enemy. The strategy had several benefits. Madina's low literacy rate was raised, making the newly literate Muslims more effective in preaching Islam. The captives could learn about Islam and be in close contact with Muslims.

ix. Battle of Uhad: For the battle of Uhad, Prophet made good strategies. The archers were to stay on the hillside, while the horsemen and soldiers would directly confront the enemy on the ground. Even if it would rain, they would still be in comfortable position to fight the enemies. While planning and organising various aspects of the war, Prophet established 50 archers under Abdullah bin Jubayr and instructed them to be on the mountain and keep the enemy cavalry away; In no case should they be allowed to come onto the Muslims from the rear (another point of entry to the battle field) whether the Muslims won the day or lost it. He also went on to say, "Abandon not your position, even if the birds snatch up these men". The archers were not to leave their posts under any circumstances, whether the troops below might seem to be winning or losing.

To protect Prophet, the companions created a circle around him, so that no enemy could easily enter the circle

and attack him. They took shelter on the upper side of the battle field so that when it rains, they would be safe as the water would not stop but would rather flow down to the area of the enemies. He rendered the enemy cavalry inactive through archers placed in the Aynayn mountain pass. Prophet Muhammad positioned himself with the mountain at his back. He selected the position as it was on a slightly higher level in the field and the other side was low.

After initial victory, the enemies ran away. Then a few archers went down the mountain to collect the booty which was left behind by enemies. While they were in the process of collecting booty, the enemies came back from the other side and entered the battle field. The number of archers was very few. They could not stop the enemies. Ultimately, the Muslims had to face a huge loss during the battle of Uhad. Thus, now we can understand the wisdom of Prophet of placing the archers on the mountain. Only because some companions did not implement the strategy designed by Prophet, they had to face a huge loss.

Soon after arrival into Madinah from the battle of Uhad, the Prophet lost no time asking all men to prepare for another expedition. Prophet did not inform them of his real intention. He went to Hamra, camped there, and asked companions to prepare ten fires and light them during the night. From a distance, those fires gave the impression that a huge army was on the move. Quraish thought tht Prophet was preparing immediate retaliation and that it would be dangerous to attack Madinah. This strategy worked and the enemies decided not to attack Madinah.

x. Battle of Trench: In the battle of Trench, the digging of the trench, on the suggestion of Salman Farsi, was the biggest strategy, as it became very difficult for the enemies to cross the trench and enter the city. He also kept soldiers within the city and stationed them so that they could safeguard their homes against possible Banu Qurayza

attacks. While the war was continuing with exchange of arrows and stones, the Prophet engaged in diplomatic attempts to split the Allies. He contacted the Ghatafan's leader and, offered them peace, urged them to withdraw their people. This discouraged the Banu Ghatafan from continuing the war.

The strategies of Prophet were characterised by speed, surprise attack and flexibility. He tended to march in one direction, and then turn towards his real destination later on. This strong strategy helped Muslims win many battles. In most of his campaigns, he caught the enemy unprepared and overcame them with relative ease. For example, in the Battle of Khaybar, the Jews learnt of his approach only because their farmers were abandoning their fields after seeing him in the early morning. They only had time to shelter in their forts. He also pretended to march upon the Banu Ghatafan, allies of the Jews of Khaybar. Thus, this tribe remained inactive and did not help the Jews. When he marched upon Makkah, his advance strategies were so perfect that the Meccan polytheists surrendered unconditionally.

The Prophet divided the Muhajireen and the Ansar into little teams consisting of ten members and assigned every cluster to dig a forty-yard long Trench.After digging the trench and settling inside Madina, they gathered all crops in the oasis as that the enemy would get nothing to eat and they will have to rely on their own for food reserves.

When the Banu Nadir (Jewish tribe) had betrayed the mutual assistance agreement with the Muslims during the battle of Trench, the Prophet gave them ten days and asked them to leave the place with their women and children and their belonging, or else they would be put to death. Even after ten days when the people of Banu Nadir did not leave, Prophet adopted a simple strategy; he cut the tallest palm trees, those that were visible from inside, beyond the fortifications; the palm tree were the city's most valuable resource, and in cutting them down Prophet was trying to

convince the Banu Nadir that if they kept up their resistance, nothing of value would have life in the city. (This was the only time when Prophet ever cut trees). This strategy turned out to be successful, the Banu Nadir besieged and penurious, surrendered and tried to negotiate the terms of their exile. This incident is also recorded in the Qur'an, "Whatever you have cut down of (their) palm trees or left standing on their trunks, it was by permission of Allah and so He would disgrace the defiantly disobedient" (Qur'an 59:5).

xi. Secrecy: On many occasions the Prophet gave sealed written instructions to the leader of his military expedition that the leader was supposed to open and read some days after departing from Madinah and on arrival at a specific place. It is quite possible that only Prophet and one or two of his closest confidants such as Abu Bakar and Umar knew about the true military targets of a number of expeditions. The leader of the expedition would only know his true target after having travelled a few days from Madinah, thus, minimizing the possibility that this news could travel back to Madinah or forward to the enemy.

Prophet kept many of his plans close to his own heart. This was especially true at the military campaign against Mecca, when not even his beloved wife Ayesha knew of his real military target. The Prophet had asked for military preparations and asked his companions to get ready for a long journey and a military campaign without telling them of his target. Thus, not only did he keep his companions guessing, he also neutralized the spy network of his enemies. The result was that when the Muslim army arrived at the outskirts of Mecca, most inhabitants of the city were taken by surprise.

The Prophet decided to organize an expedition against Khaybar, but he was determined to keep it secret until the very last moment, so as to avoid alerting the enemy. Nearing the city at night, he called upon a guide who knew

the area well and made his camp between two of the Khaybar fortresses. He could cut off all communication between the Khaybar people and their Ghatafan allies. When day broke, the inhabitants of the two forts were surprised and fear invaded their ranks. This siege lasted several days, during which Prophet and his men gathered information enabling them to use the best strategy to compel their enemy to give in. They decided to attack the castles one by one, beginning with the most exposed and vulnerable. This strategy worked very well, and it was not long before the first castle fell.

Conclusion

The leadership of Prophet is combining authority and power with mercy and gentleness. This combination is difficult to achieve. Those who are merciful and gentle may fail to become leaders, lacking firmness and decision-making skills. On the other hand, those who are in leadership positions, find it very difficult to behave with mercy and kindness as they exercise their power and authority. But the Prophet was such a great leader he was authoritative and merciful at the same time, he was powerful and gentle at the same time.

The Prophet articulated the vision clearly and demonstrated his conviction for it, inspired a group of people to follow it, evaluated the prevailing situation accurately and devised appropriate strategies for dealing with it, including overcoming problems and difficulties, initiated, guided, and controlled change towards the desired goal, ensured continuous cooperation, continuously expanded the movement to strengthen it, inspired believers to such a degree that they were prepared to fight and even die for the cause.

All Prophets who were sent on the face of the earth were sent with a mission and a task to perform. Ultimately, Prophet was sent with a great mission to establish Islam.

Prophet took less than 23 years to accomplish the mission. During his leadership a lot of tasks were taken up and were performed in the best possible manner. This has helped us to understand the leadership qualities which one has to possess in order to do justice to one's responsibility.